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THE TRUE ARISTOCRAT

OF course we believe in Democracy. Indeed we rather pride ourselves on having struck now and then some good blows in its behalf—Democracy in State, Democracy in Church, Democracy in the Shop, Democracy among the Nations. Indeed history is only the recounting of the struggles of the people for an irresistible but an unrealized Democracy. The mainspring of all political struggles is simply to establish " equal rights for all and special privileges for none." The curse of all time has been that some have arrogated to themselves privileges denied to others. Of course it is human to prize a possession in proportion to its exclusiveness. When a privilege becomes common, it ceases to be attractive to some; they immediately bend their ingenuities to discover some new privilege which they alone may enjoy. But this benefit at least they confer on society, that each new special privilege conceived by the few stands as a lure to the many who never rest until it has become the common possession of all. This spells progress.

But no less profoundly have we come to believe in Aristocracy for without it Democracy is fruitless and ultimately dead—*a Democracy of Privilege and an Aristocracy of Service.* An Aristocracy which claims for itself special privileges that others may not enjoy is earth's most direful curse but an Aristocracy which believes that what it possesses belongs equally to every one else; an Aristocracy which holds that culture, morality, high thinking, ideals, wealth and honor are values which must be put into the service of all mankind in order that all may share the fullest privileges, this is that spirit of *noblesse oblige* which constitutes Democracy's finest blessing. What a shame and sham is any other Aristocracy and how full the world is of it!

It is this sham Aristocracy that " The Man with a Duster " cries out against in his GLASS OF FASHION. As he holds up the mirror you see strutting across the stage a self centered group who have money but spend it only on themselves in the midst of a starving world; who have education but invest it only in empty social functions; who have culture but employ it only to feed the insatiable craving for selfish pleasure; who have real power for leadership but throw it away in entertaining and being entertained. That is the Aristocracy of Privilege.

But he also shows us in that Glass the real nobility of England—the Aristocracy of Service. A Mrs. Edwardes, bound to her chair by rheumatism, putting to the command of service her great wealth and high position for the benefit of homeless boys during the war, waiting to be summoned to their death; a Lady Limerick bringing the rare exuberance of her Irish nature and her riches into a service which reached seven million and a half of the lads in khaki. He shows us those great untitled commoners, Mr. and Mrs. Gladstone standing like Princes Royal among common men.

Whenever one grows weary and disgusted at the sight of those empty strutting figures who move across the stage of Fashion, he has only to lift his eyes to behold an encompassing army of the real Aristocrats whose motto is " I am among you as one that serveth."—G. L. C.

THE COMMISSION ON MISSIONS

THE TRUSTEESHIP OF WEALTH

By Rev. James E. McConnell

SOMEONE has proposed as a substitute for the familiar and, in some quarters, objectionable, word "Stewardship," the phrase which stands at the head of this article. The view thus presented is that we hold all we may possess of material wealth as trustees and are bound to give account of the use we make of the resources entrusted to us.

Several of the denominations are emphasizing strongly the practice of tithing, and the results that have attended upon their endeavors seem to justify the effort which they are making. In defense of the course they are pursuing, it may certainly be claimed that any attempt to promote larger giving gains materially by having as its objective a high and definite goal.

As Congregationalists, we have placed before our people, through the Stewardship Enrolment Card, the following principles: First, God is the owner of all. Second, I am his steward and must account to him for all I have. Third, he requires of my stewardship, as part of its expression, the setting apart of a definite portion of my income for the extension of his kingdom. One who faithfully practices these principles will scarcely fail to acknowledge and adhere to two other ideas that may be regarded as ranking equally high with the three named; viz., the accumulation of wealth and income by strictly honorable and righteous methods, and the use of all that remains after he has given a specific proportion to the Lord's work in a manner that will commend him unqualifiedly to the Owner of All.

Some real difficulties lie in the way of the general acceptance and practice of the system of tithing. In the first place, it is legal and after the law. The law came by Moses; grace and truth by Jesus Christ. The system of theocratic taxes imposed upon the Jews was very complex and is not easily understood. There are some indications that two systems of tithes existed contemporaneously, and if so, the Jews were required to give, not a tenth, but a fifth of their income. On the other hand, what we now are obliged to pay as taxes appears to have been included in the tithes of the Jews. Furthermore, Jesus made it clear that a painstaking observance of the practice of tithing might coexist with the basest and most abominable form of hypocrisy.

A second difficulty with the system of tithing is that it may involve more than is wise or possible for some in the way of benevolence, while for others it does not involve nearly enough. From the returns which our Congregational ministers have made of the Stewardship Questionnaire, it is obvious that the majority of them do not practice tithing. Conditions in many ministers' homes may make it absolutely necessary for them to spend nearly all that they receive in order that their families may be provided with the necessities of food and clothing and their children properly educated. In conversing with a devoted minister recently, the writer found that he was troubled because he had not found it possible to practice tithing. Through further conference and inquiry the discovery was made that he has five children whom he has been educating, and every one of the five is headed for the missionary service! It may be that the faith of this and other tried and tested servants of the Lord needs to be increased, but the simple fact of the case is that they cannot see their way clear to give as much as a tenth of

heir meagre incomes for benevolence. On the other hand, it is just as clear hat for those who have large and abundant resources and incomes the tenth very much too small an amount for them to give.

A third difficulty with the system of tithing is that it does not suffiently stress the obligation that lies upon every Christian to make a conientious and wise use of the whole of his income as well as of the tenth that e may bestow for religious and charitable purposes. In other words, it does ot recognize with sufficient clearness that all of us are simply trustees of hatever resources we may for the time possess.

A fourth difficulty is that some would find themselves perplexed in etermining just the amount that should be tithed; for example, one person wns his home and receives a certain salary for his services, and another erson, who does not own his home, receives the same salary, and the amount f his rental must, of course, be taken from the salary which he receives. hall these two people tithe their incomes equally?

In order that those who find tithing difficult or who object to it on rinciple may reach a satisfactory conclusion and determine upon a proper urse in relation to benevolence, may we not make these specific suggestions? irst, that we frankly and sincerely recognize our trusteeship, which means hat *all* we have and are belongs to God. We are under obligations to regute our living on this basis. How we live, what we wear, what we eat, how uch or little we entertain, what amusements we provide for ourselves, all hese, as well as other aspects of our lives, should be in conformity with the scertained or ascertainable will of God and accord with his good pleasure.

Secondly, that the *first fruits* of our income be set aside for specific eligious and philanthropic purposes. We ought not to pursue a hit or miss olicy here. Especially if the amount of our income is definite, we ought t the beginning of the month to set aside an amount that is reasonable and reserve it for the purpose of meeting the appeals that are made to us in behalf of the church and its work, as well as other worthy ministries. And even f we have no definite or adequate knowledge as to the amount of our income rom month to month, we can and we ought to make a budget, keep an acount of our benevolences, and make such adjustments from time to time as may be needful in order to conform to that budget.

Thirdly, that we consider carefully and prayerfully both the amount we should regard as our income and the percentage that should be devoted to benevolence. It would be better that we should get down to the amount upon which we pay to the Government and State an income tax than that we should continue to give spasmodically and irregularly, especially for the work of missions, as so many do. If we would fix the amount which we can *conscientiously* regard as our income, and the percentage of that income which we will devote to benevolence, the amount bestowed and the good done would be much larger than it is under present practices.

Not a few among our Congregational constituency practice to their spiritual advantage, as well as to the advantage of the church, the system of ithing. We would be glad if the number willing and able to give a tenth or nore could be materially increased. Unless the number of such givers can be ncreased, it is difficult to see how our missionary work can even be maintained s it has been administered in the past, not to say anything of its being nlarged. On the other hand acknowledgment is to be made that for many he tenth may be an impracticable standard. But the work of the church vill be maintained on a high level and will continue to grow if everyone who dheres to our Congregational way is only willing to abide by the fact that ie is a trustee of whatever wealth is committed to him.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

WHY JOIN THE CHURCH?

By Rev. Charles E. Jefferson, Broadway Tabernacle Church

THERE are three institutions which we cannot get on without—the family, the state, and the church. They exist everywhere, and they have existed from the beginning. Without them human life cannot realize its ends. We are by our creation members of a family, citizens of a state, communicants of a church. A man can through wilfulness cut the bonds which bind him to his family, he may refuse to perform his duties as a citizen, he may ignore and despise the church, but in doing any one of these things he sins against his own nature and handicaps the development of his personality.

This is the first and deepest reason why every man should accept his place in the church. By doing this he falls in with the divine order. No man is in his place so long as he is out of the church. Outside the church a completely healthy life is impossible. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal, and he mars his life if he is not loyal to the home. He is a political animal, and he curtails his life if he is not faithful to the state. He is a religious animal and if he holds aloof from the church he starves and stunts the highest instincts of his nature.

Every man, then, needs the church. He needs it to become a full statured man. The church also needs him. The church is ordained by God to feed and guide the spirit of mankind. For the successful performance of its work it needs the assistance of every man who comes into the world. Each man has some distinctive talent, forte, aptitude, gift, capacity, power, knowledge, skill, or genius which the church can make use of in the fulfillment of its mission. Every man who remains outside the church deprives it of a form of strength which it stands in need of. The church is sensibly weakened by the refusal of capable and earnest men and women to contribute to its resources. The Creator is building up through the ages the moral and spiritual life of his children and his chosen instrument for this work is the church. He who holds aloof from the church subtracts from its efficiency and retards the progress of the purposes of God.

What is the Church? It is the friends of Jesus organized for the purpose of life and worship and work. This company of the friends of Jesus may be looked at from various viewpoints, and every viewpoint flashes a fresh light upon the privilege and duty of church membership.

The church is an army. Every Christian is a soldier. Jesus Christ is the supreme commander. His army is engaged in a mighty war. The campaign is long and perilous, and every soldier is needed. In time of war a man who claims to be a soldier but who rejects the uniform, dislikes the flag, and refuses to keep step with his comrades as unitedly they march to the field of blood is a man with a bewildered brain and a defective heart. He may lay claim to patriotic sentiments, and fire a shot now and then as a bushwacker or a sniper, but it is not by men like this that military victories are

won. Nations are saved by soldiers who put on the uniform, and march under the flag in obedience to officers who receive orders from one supreme commander. Christians outside the church are not good soldiers. They are slackers. They retard Christ's victory over falsehood and wrong.

The church is a brotherhood, a band of comrades gathered around the big Brother of all men—Jesus Christ. Brotherliness is of the essence of the Christian life, and true brotherliness finds expression in fellowship. A brother instinctively desires and obtains the companionship of his brethren. Christians are brothers. They come naturally together. It is when they are together that life mounts to its richest and highest expression. Christians who persist in staying outside of the church are not normal brothers. The spirit of brotherliness in them is not abundant.

The church is a corporation organized for the purpose of doing business. It does business on all the continents and on all the islands. It deals with all races and all nations. Its business is the biggest business on the planet. Without a colossal corporation this business cannot be transacted. The modern business world demands corporations. Without them the world's commerce would break down. The business of God is too vast to be carried on by individuals, each one working by himself. In order to become effective Christian intelligence and conscience must be pooled. It is only by group strength that present day problems can be solved. Christians who are not members of the church are not good business men. They are not about their Father's business in the most efficient manner. God's business is extending the sway of love over all the kingdoms of human life. A work so difficult and so extensive becomes feasible only through the massing of great multitudes of Christians into a corporation whose power can be felt around the world.

The church is a school, the greatest school on earth. It is the school established by the world's supreme teacher—Jesus Christ. The school exists for the purpose of expounding and applying the principles of Jesus. Its teachers all hold up his ideals. It is a school which teaches the character and will of God as revealed in Jesus Christ his Son, the immeasurable value of the personality of the one man, the joy of forgiveness, and the certainty of the endless life. Such a school deserves the support of every one who wishes humanity well. Christians who are not members of the church are truants. Their teacher is Christ, and their place is in Christ's school.

The church is a family, a society of brothers and sisters whose highest privilege is mutual helpfulness. A good name for it is " The Household of Faith." The head of the family is God. The family has its traditions, customs, memories, anniversaries, its plans and joys and hopes. Christians who are not confessed members of this family are not acting the part of considerate brothers and sisters. They are wanderers. They should come home. They should take their place at the family table. They should do their share of the household work. They should participate in the family celebrations. They should do what they can to make the church the fitting figure and symbol of " the city of the living God, the general assembly and church of the first born who are enrolled in heaven." The church is unconquerable and deathless. It is the medium of revelation, and through it is made manifest to men and angels the manifold wisdom of God.

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THE PASTORS' SECTION

CONCERNING ULTIMATUMS

By Rev. Hubert C. Herring, Wichita, Kansas

THERE is a refrain often sounded by ministers as well as by others. This refrain furnishes my subject. This is the refrain: "If you won't play, I quit."

This business of ultimatums affords a basis for testing the whole point of view of the minister. There are two distinct points of view evidenced by members of our profession. The holders of the first point of view always have the furniture crates stored and tagged ready for instant use. The book boxes are in the attic and at a moment's notice the Unabridged Encyclopedia of Texts and the Handy Helps for Helpless Preachers can be stowed away in their proper places, and the family can be on its way rejoicing to the new parish, where moth and rust do not corrupt and the Ladies' Sewing Circle never borrows the egg beater nor the family silver. They are spiritual kin to the migratory birds, the first intimation of Spring bringing the summons to gentler climes. This type of man is forever an outsider. He uses the word "you" oftener than the word "we." He talks much of the glory of former pastorates and dreams riotously of the glory which is yet to be. This peripatetic prophet may stay ten years, but no matter how long he stays he is always a stranger within a foreign land, and his citizenship is in some place just beyond the horizon.

There is another type. He comes to stay. The crates are split up into kindling wood. Improvidence, someone exclaims. No—a sacrament! An outward sign of an invisible grace. That pile of kindling is the symbol of a spiritual state. For better, for worse, the corner grocery man is theirs. They are on the job and in spite of the church janitor and the paid quartet, the neighbor's children, the heat of summer and the cold of winter, demons, principalities, and powers, they will not budge. The book boxes are used for shipping cast-off clothing to missionary schools, and the family settles down for the remainder of their lives. The gentle cynic may observe that they are over optimistic, and that after three years or ten, greener pastures will successfully woo them. The cynic may be right, but even so, there is a vast gulf between the two attitudes. Our first friend is greatly surprised if his pastorate lasts. Our second friend is amazed when his pastorate ends. The first keeps one eye on his job, while the other eye is firmly fixed on the column of "Calls and Resignations" in *The Congregationalist*. The second man has both eyes on the job and is the most surprised man in the world when the committee from the First Church of the County Seat forces him to buy new crates for the dining room table and to tear up and to begin over again.

All of which is by way of introduction to the subject, Ultimatums. They are the stock in trade of the brethren of the first group; they are the favorite instrument of the migratory prophet. "I'll stay," says he, "if you build me a new parsonage." "I'll stay if you build a parish house." "I'll stay if you buy a new organ." The tune varies, but the theme is constant. It is part and parcel of the YOU attitude. According to this point of view, the church is an organization upon which we are called to operate rather than an organ-

ism whose life we are privileged to share. Our relationship is didactic rather than fraternal. The exponent of this point of view is a great believer in resignations. His rule seems to be—when in doubt, resign and see what happens. Apart from the obvious futility of this philosophy its egotism is appalling.

The Congregational Church stands for the second point of view. The peripatetic ministry has been discouraged. We have held up the ideal of long pastorates and have stressed the identification of the man with his task. The men who have succeeded as builders of the Kingdom of God have had minds single to the task before them. The relationship of the church and minister should be closely akin to that of family. There should be much of the devotion and dedication of a covenant, which is for better or for worse; never lightly entered into nor lightly broken. Let us stress the rite of installation. Let us proclaim in formal fashion in the presence of God and of witnesses that the church and the man have taken upon themselves covenant obligations, sacramentally significant and ethically binding. Let us preach to both church and minister that the relationship is too sacred to be severed because of restlessness or fussiness or fickle fancies. If the family relationship is an adequate parallel to the relationship of minister and church there is no room for the spirit of the ultimatum. Respectable fathers do not say to their five months' infants, " Unless you cease your five o'clock activities I will resign and leave for more peaceful scenes." Occasionally a father does present his ultimatum and resignation, but the law steps in and has its word. There should be laws to take care of ministers and churches who break the sanctity of the contract and for trifling reasons fail to carry through the program.

I do not plead for supine acquiescence to whatever a church board may dictate. I hold no brief for the way in which many boards of trustees and deacons, Sunday School superintendents and teachers behave, not to speak of music committees and soloists. Being human they are often exasperating. Even a prophet can be irritating. Rather do I plead for the *inside* view as against the *outside*. The vendor of coal, the plumber, and the janitor can afford to deal in ultimatums—they are outsiders. The minister cannot traffic in such luxuries—he is an insider. This means that the test of our success is not what we can get *from* the church, but how much we can accomplish *with* the church. We are not salesmen eager to see how much can be put over on the church which we serve, rather are we leaders and co-laborers, sharing and bearing. If this attitude prevails matters of business detail will in the great majority of cases be more promptly and generously met than by the irritating browbeating ultimatum attitude.

There are still churches where the minister is the " hired man." There are churches where he is not expected to be on the *inside,* where he is accorded no place of real leadership. It is hard to allocate the blame. It must be pretty well distributed. After a liberal share has gone to the refractory officers of the church, give a liberal share to the migratory prophet, who on occasions has delivered his ultimatums, " If you don't play my way, I won't play at all." Our churches are sick of salesmen, but welcome leaders. There has been, and is, and always will be, a great place for the man who comes with no pride of opinion, ready to merge his interests with those of the church he serves, and assuming the attitude which speaks more loudly than words, " I am here as one of you. I am here to share. For better, for worse, for richer, for poorer, I am one of you. Bearing and sharing, let us work for the Kingdom of God."

THE AMERICAN MISSIONARY ASSOCIATION

EXTRAVAGANT ECONOMY

The day approaches when The American Missionary Association must make up its budget for the next fiscal year. That is to say the probable income of the Association must be estimated and that sum divided among the various parts of our nation-wide work in accordance with the most careful judgment of the Executive Committee. This task cannot be postponed until fall. Ample time is required for the engagement of teachers and other workers, hundreds of them, whose services are secured beforehand by contract at fixed salaries.

Two practical questions are therefore confronting us: how much income may reasonably be expected next year? How shall we bring our expenses within the limits of that income? The situation at the present moment is grave. Last Spring when making up the budget for this year we anticipated some diminution of revenues and provided for the same by cutting down expenses at every possible point. The total cut amounted to about $60,000; yet even that large saving has proved insufficient to make good the shrinkage that recent months have witnessed. Unless there comes a prompt and radical turn in the tide, we shall come to the end of our fiscal year with a deficit of from eighty to one hundred thousand dollars—a situation quite unprecedented in the recent life of the Association.

How now, with such a cloud of impending calamity above us, shall we deal with the forthcoming budget? "Cut your coat according to your cloth," is the advice we hear. "If your income is to be twenty per cent short, decrease your expenses in the same ratio. If you no longer have the means to carry on fifty-five schools, take care of forty-five and give up ten. At any rate keep out of debt!" This is easy sensible-sounding advice. We may have to take it, but it is cruel hard advice to follow. Consider what it means to give up, in the full flower of its usefulness, an A. M. A. school! For fifty years that institution has been carrying on its beneficent work. With every year its influence has broadened and deepened and its fruitfulness increased. For the whole colored community within a radius of fifty miles it has been the center of the higher life, the single source of ideas, ideals and aspirations. Its pupils have been numbered by thousands and those it has indirectly helped by tens of thousands. Practically all the leading, self-respecting, influential colored people for miles around are products of that school; to it they owe their intelligence, their habits of industry, their skill, their thrift, their conception of life, of faith, of patriotism, of manly self-respect. In it center their hopes for their children. Race antagonism has almost disappeared in that neighborhood. White men as well as black recognize the worth of the institution as a peace-maker, for it has surrounded itself with an area of law and order, of goodwill and friendliness between race and race.

Must we now abandon such an enterprise? Think of it—the buildings empty and forlorn, window-glass shattered, locks broken and walls defaced, weeds straggling about the door! Think of the teachers—those splendid, chivalrous, consecrated souls, selected with painstaking care, trained by expe-

rience to rare efficiency. Think of them disheartened, scattered, lost to the cause! Think of the children—turned away from those closed doors and left to the feeble care of such pitiful public schools as the community affords for its colored youth; their kindling ambition quenched, the light of their hope extinguished! Think of the parents who see their children thus cut off from opportunity that they themselves have enjoyed and have always looked forward to for their boys and girls! Think of the northern constituents—the group of personal friends that each school gathers about itself, their chagrin and vexation upon learning that an enterprise in which they have been making large investments year after year all at once has gone to pieces!

But you say, "Suspend your school, do not announce that it is permanently closed. Your treasury may have recovered and those deserted rooms be filled again by another year." Ah, Friend, do you not know that a school is no mere mill, grinding out its human products from raw material by dint of soulless machinery? A school is a living thing. It is the law of a living thing that, to be kept at all, it must be kept alive. As well dig up an apple tree in the pink and white glory of May, leave it for a year in cold storage, reset it in the ground and then expect it to go on with its harvest, as hope to resurrect to beauty and fruitfulness a school that for twelve months and more has been lying dead.

What say you, Good Friend—which of her children shall Mother A. M. A. fling to the wolves, that she may save the others?

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THE SPIRIT OF THE INDIAN

By Charles L. Hall, D.D.

A MAN prominent in government work for the Indian said to me recently: What we need is more religion. The other day, a grandmother of Indians who has little education, said: "When I went to school in the East, we had plain dresses and common clothes, and we worked. Now the girls have style shoes and silk dresses and we no good." So from top and bottom came the same word that civilization lacks some vitamite or other to make life. Traders have dealt with these Indians at Fort Berthold for more than a century past. That first contact with civilized ways showed up civilization's seamy side. Contact with the military showed a hard, repulsive and sometimes a cruel side, though with notable exceptions in the case of individual leaders. Then artists and scholars became interested in them. Ninety years ago, Catlin sketched their faces and costumes and houses and social life. He was the Cody of his day, though in a more refined way. He gave considerable publicity in England to the Mandans. Soon after Maximillian Prince of Weid and an artist companion made some fine Indian canvasses. Recently, The Bird Woman, the girl guide of Lewis and Clark, has been the subject of sculpture by Bruno and Cooper and Crunelle. Will and Lowe and Wilson have written of their societies and agriculture. Especially Wilson with sympathy and insight to be expected in a Christian preacher has in ten summers with the Grosventres written several fine books. Frances Densmore has recorded their native music. All the fine volumes of the Department of Ethnology show the interest in our fellow humans and aid

in making a brotherly feeling toward them. How much has all this affected their inner life?

The government has provided schools and agricultural leaders, and the testimony of many is that these Indians have better farms and better homes than Indians elsewhere. Their stock has been greatly improved, and a good many have prospered raising Herefords and Percherons. Most of the younger people speak English and dress as other citizens. On the outside, the work of civilization has been fairly successful. Many an Indian woman cooks better and dresses better even than white neighbors. Many an Indian has for the time being at least a bigger bank account. How about the inner life? Has it made the "soul of the Indian" better?

The problems of the government Indian Superintendent are acute. How can he restrain the passions and get respect for marriage fidelity into the heart of the Indian community? How can he stop extravagance and wastefulness and idleness? He sees the proceeds of their lands rapidly being frittered away and poverty looming up ahead, but few heed his warnings. Appeals to thrift and decency fall flat. He is at his wit's end to find a way to keep young men and women decent and at work. Surely, the Indians have adopted civilized ways, but most of the adoption seems to be on the lower grade and sometimes approaching the "submerged tenth." Their point of contact is with white people who are ruled by money or pleasure or self indulgence of some sort, and they follow. This is inevitable. A civilization that is in the main without thought of God and Christ in daily conduct cannot bring a life that is life indeed to weak neighbors. Its minority of working Christians are indeed a restraining and modifying but not a controlling force. Social life, business, worship even, often lack religion. So many leave God out. What can a few missionaries do with this onrush of civilization coming on and behind like a whirlwind to blow out their little light?

Civilization is the missionaries' great problem. It brings many good, some necessary things to the body, but death to the souls of many. It fails to impart character and life when it has not in itself the life to impart.

Our Indians used to wrap their dead in a blanket, put them in a rude box if possible, and raise it on a scaffold, and leave all for the elements. Now they buy a fine casket for the corpse, and bury it with church rites in a cemetery. It is a nicer way, but it is death the same and no less hopeless without God.

Yet! Yet! Christ came to conquer sin and death, and he does. "Bears Teeth" was a young man who came to school with the little children. He was dressed in his best paint and feathers. The young lady teacher from the East was startled, but played the game. He learned to write his own language and helped to translate some Bible words into the language. He learned to milk and take care of a few head of stock for the mission. He was the first of the tribes to own cattle instead of ponies. Eleven years after our arrival at the mission, he was the first Indian to be "brave" enough to break from his associates and publicly confess his faith in Christ. He

took a wife in the Indian way and we were rather disappointed that the wife was not a Christian. After some years she was left a widow. He left behind papers on which he had written his translations. These she could not read. She put them on his grave, weighing them down with stones. His life she understood and that life weighed on her heart until she sought his Christ and she soon was building a log shack that she called her prayer house. For many years she lived a true Christian life.

Poor Wolf was the medicine man of the Grosventres. Seventy-year old heathen symbols were tatooed over half his body. He had an elaborate heathen ritual and many fetishes. He was getting rich fees for his influence with the gods. After several years' struggle, he emerged from the depths. He came into the light. He braved his people's taunts and reproaches and threw away his fetishes. At seventy-four years of age, he joined the little company of Christian Indians, and for sixteen years was a leader in the faith. Toward the end he was blind but his inner light never failed.

A young Mandan sat on the school seat with the rest of the boys. He was in line to take the religious leadership of his tribe in the old way. His grandfather was the chief priest of the tribe in succession to a long line of ancestors in the office; his mother, a leader in the worship of the Indian Ceres. When this boy's sister died at the school, the people came and cut their legs and fingers with knives and beat their faces with their fists till blood was sprinkled over the floor of the room, as they wailed in hopeless grief. But the boy turned to the Christ way for comfort. He was called to Heaven early, but spent his last days trying to put Gospel hymns into Mandan. His mantle fell on his younger brother who now leads the people in worship, singing the hymns and interpreting the Bible messages.

Another, a Grosventre or Hidatsa, as they call themselves, the keeper of a shrine that his tribe worshipped, gave up his heathen cult, sold his shrine to a museum, and gave a corner of his land as a site for a church which he helped to build and support. He has proved his religion by carrying on a business with honesty and success so that he is in honor with his people and his white neighbors. We have seen cases like this that have changed the inner lives, the motives, the hearts and the outward conduct of our Indians.

" The blood of the people! changeless tide through century, creed and race,
Still one, as the sweet salt sea is one, though tempered by sun and place,
The same in ocean currents and the same in sheltered seas;
Forever the fountain of common hopes and kindly sympathies.
Indian and Negro, Saxon and Celt, Teuton and Latin and Gaul,
Mere surface shadow and sunshine, while the sounding unifies all!
One love, one hope, one duty theirs! No matter the time or kin,
There never was a separate heart-beat in all the races of men."

TALLADEGA COLLEGE, TALLADEGA, ALA.

By Miss Clara M. Standish

SINCE I last wrote you Talladega has graduated a college of fifteen members and a high school class of twenty-two. It is always interesting to see what our college graduates do after they leave our campus. Two men of the class of 1921 are studying dentistry, one pharmacy, two business administration, one is expecting to teach, and the honor student of the class is teaching Chemistry at the State College in Virginia. Of the girls one is married to a minister, one is teaching in the public school in Talladega, another in Birmingham, one is head of the music department in the State College in Florida, another is matron of a settlement house in Kentucky, and three are teaching in A. M. A. schools. One of these deserves special mention. A year ago she took a summer course in physical training at Hampton and all last year she worked with our girls at Talladega, developing them along physical lines, and teaching them games and folk dancing. She was markedly successful both with the little children in our primary school and with our college women. Last summer she continued her studies at Harvard and returned this fall to Tallageda College as a member of our faculty.

For years we have felt the need of a gymnasium for our girls and now we are using the means nearest at hand to make one. There has been for many years in the rear of our dormitories a big woodshed which was not used much. It has been repaired, shingled and sheathed; windows and a new floor have been put in and an office for the instructor built on. We are sure that it will fill a real need in the all-around development of our girls.

The boarding department is nearly full now. We have one hundred and twelve college students registered and one hundred and seventy-two in the high school. Most of these board in the halls but our grammar and primary children live in the community.

Most of the homes from which the town children come are not attractive and there is not much to interest them there. The principal of our practice school is alive to the needs of the people. She is trying to cultivate the reading habit in the children who have very few books in their homes because their parents do not feel the need of them and in some cases could not read them if they had them. She needs books suitable for children from the second to the sixth grades, entertaining books such as your children enjoy. If you would like to contribute any such, please send them to me. They will be greatly appreciated. The town children have nothing to do Sunday afternoons but to walk the streets and it is our purpose to fit up a reading room where they can spend the time pleasantly and profitably.

I have written you before of one of our graduates who is principal of the colored school in town. I went to the building a few days before school was to open and found him in blue shirt and overalls, on his knees oiling the woodwork, trying to make the place presentable. It was a sweltering hot day and the sweat was dripping from his face. If ever a man worked hard to make a success against great odds, it is this faithful son of Talladega. Slowly but surely he is getting the white school authorities to see that even a Negro school should have at least a few things to work with, such as blackboards and desks.

Another earnest soul, a Bible Institute man who had no early school advantages himself, who says that all the education he got he "just grabbed," has made his influence felt all through the remote farming community where he has preached the last two years. He is a good gardener

and has taught the people better methods of farming. His wife's example as a mother and home-maker has helped the farm women. Seeing her rooms papered, they have gathered up scraps of paper and tried to improve the looks of their rude cabins. Last summer both the minister and his wife taught the illiterate adults of the community to read and write. To prevent them from becoming drowsy on warm afternoons, they had them go out and take gymnastic exercises.

Now the good man has led the movement to erect a modern school building and the people have from their meager resources given $600 for this purpose. The county has given its quota and Mr. Rosenwald, the Jewish philanthropist, according to his custom, has added a liberal amount. The men of the district have cut the trees, taken them to the saw-mill, laid the foundation, and framed the building themselves. It is wonderful what an influence can be exerted by a plain man who is filled with desire to serve his fellow men.

Others of our graduates are showing in northern universities what sort of ability they have and what sort of training they received at Talladega. A girl who led her class here taught successfully a year, the following summer she entered the University of Michigan and remained through the next year. All this time she was earning her expenses by serving as maid in a family in Ann Arbor. Last commencement she received the degree of Master of Arts from the University, the first Talladega woman to achieve this dictinction. She is now teaching in an A. M. A. school.

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JULIUS ROSENWALD

WE called attention in our last number to the munificent benevolence of Hon. Julius Rosenwald of Chicago, in behalf of the Negroes of the rural districts in the South, who number about 3,500,000. It is a great mass of ignorance, and whatever ignorance implies, scattered on plantations distant from each other where school advantages have been almost nil. Mr. Rosenwald's contributions to build and equip rural schools for these children of neglect have amounted to $739,680.

While of Jewish descent and persuasion, Mr. Rosenwald, recognizing what the Young Men's Christian Association has done and can do for civilization and moral life, has additionally contributed $344,000 towards Negro Young Men's Christian Associations to insure buildings each to cost not less than $100,000. A great patriot and a wholehearted philanthropist.

CARRANZA SINGS IN THE HALL

By Marion V. Cuthbert, Burrell Normal School

(NOTE: The principal of Burrell School, Florence, Alabama, is a graduate of Atlanta, for which he was prepared in our A. M. A. Storrs School. Miss Cuthbert, teacher of English, is from Boston, a graduate of Boston University. Both are identified with the Negro race, but really belong to the Anglo-Saxon, as do also many pupils and their teachers.)

IF you had come from Boston to Alabama—as I did—if you were a Northern young colored woman—as I am—and if Providence had made you optimistic and as if that were not enough to insure your life sufficiently rough by bumping against the snags of pessimism, had also made you a bit visionary, you would have felt as I felt that morning when I sat in my school room looking out upon two score and more brown faces, the cause of my unhappiness.

MARION V. CUTHBERT

The facts were before me. Forty-five young faces in assorted shades of brown looked into my own, forty-five pairs of bright eyes viewed me with complete confidence, forty-five sets of teeth smiled at my usual morning greeting. And when I dismissed the various classes—for I have charge of what is known as the normal room where the high school pupils assemble before taking up the first hour studies—and sat down to the problems of the morning, I felt thoroughly inadequate. Feeling inadequate was the thump in my fall. Inadequate—baffled by this brown, smiling humanity!

I had come with preconceived notions and large ideas. Therein I was wrong. Just out of college, I felt my duty to reform the world, and especially to uplift all my Southern brothers and sisters. True, the uplifting part was not apparent from the choice of my profession. A teacher of English is not necessarily a reformer even in her own work, yet I felt myself to be one—in embryo at least—and had decided to lift the whole colored population of Florence to literary and social heights whereof it little dreamed.

My first jolt was caused by the complacency with which my little pupils regarded English in its spoken and written forms. After the entrance examinations for new pupils at the beginning of the year in which this version of the battle of Bunker Hill came to light, my hopes of their regard for facts received a setback. Here follows the results of the battle as given by a smiling brown-skinned damsel from the public school of the town:

"One night, there was going to be a battle. So the general took the battle and went to the town. When he got there, the people were in the dance hall at a dance. So the general left the battle outside by a post, and went in, and he said to the people, 'Dance on! But remember you are dancing under the British flag!'"

I had hoped that such expressions as " you-all ain't got no books," and " how come you ast me that," and " he sho said somethin that time," would become anathema to them, and that Boston inflections would sound sweeter in their ears than dialect.

With such thoughts in mind, I was interrupted by Wilson. Wilson is dark, good natured, fond of talking at seasonable and unseasonable hours, and has vowed his intention of becoming a minister. I like Wilson, so I took the interruption pleasantly and asked him what he wanted.

" How come, Miss C—," he asked, " how come I cain't keep no books in my desk? Somebody sure has a nerve!"

I agreed in the main with this, for the keeping of right pupil and right property together was one of the hardest tasks I had. And then gently, albeit a little wearily, I told him that the King's English was not getting much of a show at his hands, to which he cheerfully assented, and departed with the remark that if he " ever seen the one who done it " dark things would transpire. I sighed, but reflected that Wilson was a member of the seventh grade. I thought of my more advanced pupils who did a little better. There was Mattie—ninth grade—who spoke very well with a cultured accent that had been a surprise to me, and I smiled. Then I thought of Sadie—ninth grade also—who didn't, and I sighed again.

I picked up my " outside reading report " and noted that most of my pupils had not finished their reading in the prescribed time, and wondered what was the trouble. I had been forced to limit their time, owing to the scarcity of books, but knowing that the stories were suitable for their age (I myself had read them when in their grades) I had supposed that they would devour them in less time than I allotted. What then had been my surprise when one after another most of them came to me with the information that Ivanhoe, David Copperfield, and The Vision of Sir Launfal were so many words to them and no more; that Snowbound was a riddle, and Dickens' England, and a New England Winter were rather far removed from Alabama. Yet I had hoped the universal appeal of the books would hold them, that they would imagine the Lady Rowena brown—if necessary—get acquainted with her and love little David because he was a child, and wonder at the snow storm. But these things moved them not. Moreover, they told me they were not accustomed to reading " whole books " at one sweep, as it were, and that they preferred Uncle Remus and fables to Dickens. I did not wonder at their love for Uncle Remus, for the old folk-tales move me in some strange, atavistic manner, yet I had hoped they would acquire some other favorites also. Some had read and wondered. There was Oliver, slim, mischievous, curly haired, yet oddly serious at times; he had found the story of Ivanhoe to his liking. This had not surprised me much, for I had met his father, a tall dignified gray haired gentleman of the " old school " (and black or white, the old Southerner has a distinguished manner, a grace and courtesy that younger men do not know) with a passion for oratory, not merely public speaking, but fervid speeches in the " grand style." His knowledge of classical literature had amazed me. Where and how he picked it up, I do not know. I was not surprised, therefore, when the boy showed similar traits.

How different was Lawrence. He " just couldn't see no sense in the book, " he had said. But all these children enjoyed these same stories when I told them. Strange, I mused, in a school conducted upon plans adopted throughout the country, North and South. And then I wondered what previous English teachers had been like, and realized they had probably done what I had done.

Deciding to waste no more time thus, I took up my pad with items

for the day. The first was, "See Men's League about plans for a community house." A community house! No Carol had ever had greater visions of transfiguring a Main Street than I had of uplifting my small community here. Florence is one of three small towns, Tuscumbia and Sheffield being the other two, all three having received a recent impetus from the Muscle Shoals Nitrate Plant and the Wilson dam—war ventures in a perilous position at this time because of the situation in Congress. This war boom had brought business and a flux of good and bad workers here, black and white, which were affecting in no small way the life of our school, and has been especially obnoxious as the bad workers tried to get in touch with our older boys and girls.

I began to investigate the social activities of the town, and found there was none too much of the cleanly sort. The churches did their best, but were backward, and moreover did not reach all. A white moving picture house allowed colored people to sit in the second balcony after waiting and slinking around in a dark alley. There were no library, Y. M. C. A., or Y. W. C. A., Young People's Club or similar organizations. I began to take up the matter seriously. At a Parent-Teachers' meeting, I broached the community house idea. The cordial reception of my plan gave me new enthusiasm. Asked to speak in one of the churches, I dwelt upon the needs of young people at great length. I talked to individuals about it, and met everywhere with encouragement. Nothing came of it. Smiles were not dollars. Pleasant comment was not well-laid plans. The Business Men's League had offered to help me, yet they were strangely apathetic. Should I try once more to arouse them? While I fumbled once more with writing materials, I received another interruption. Floyd came to me, his small, dark face distorted with mirth, his deep set eyes twinkling.

"Miss C—, have you heard the latest one?" he asked. The latest one probably referring to some joke—jokes of all kinds being a passion with my pupils—I told him I had not. "Well," he said, "John told me they lynched a cullud man in Gawgia because he wouldn't call a white mule 'Mistah.'" And he pealed with hearty laughter. How could he laugh about a joke based upon one of the horrors of Southern life? I recalled the burning alive of a Negro only a few days ago. How could my people be so merry when all about them terrible things were happening? I put away my papers and gave myself up to black reverie.

I was startled by an odd noise in the hall. Ready to pounce upon some roving pupil, I opened my door quickly and stepped outside. Up the hall, a little boy was strolling, hands in pockets, head thrown back, singing at the top of his voice some kindergarten song. I stared at him, slightly taken aback. Then I recognized Carranza, a little so-called colored child by virtue of a now imperceptible strain of Negro blood in his veins, but fair as any Anglo-Saxon. I remembered him. On the opening day of school when parents, new teachers, principal and all met in solemn assembly and the chapel was hushed as we listened to the opening speech of welcome, Carranza, a late comer—and making a ridiculous amount of noise for his five years—had swaggered up the aisle, and calmly taken his seat, tripping over the toes of young and old to do so. I loved him for his impudence, and his wide smile, made doubly alluring by the absence of two upper front teeth. And now he reached the end of the hall, and turning around saw me and stopped his song abruptly upon a high, flat note. I forgot that I was a teacher, and stood smiling at him. Singing—in school — with problems seething around him, and his own not far off! What did he care for problems, for the days to come when men would curse him for his black blood? O sweet, blithe singer!

LINCOLN ACADEMY, KING'S MOUNTAIN, N. C.

By Mrs. Alice V. La Cour

LINCOLN ACADEMY is beautifully situated at the foot of Crowders Mountain, four miles south-east of the town of King's Mountain and eight miles west of Gastonia, on the National Highway from New York to Atlanta, Georgia. This situation makes the school an ideal retreat. Her students may apply themselves to study, unannoyed by the attractions of city life.

The school is something more than thirty years old. It was established by Miss Pruden, a Christian missionary from Massachusetts. Under her supervision, it thrived for a few years, when it was turned over to the A. M. A. For more than twenty years after this was done, under the principalship of Miss L. S. Cathcart and other faithful leaders, the school has grown.

There have gone out from this institution many well prepared young men and women who are teachers and home makers of the very best type. There are still others who have finished the course of study prescribed and have studied in other higher institutions of learning and thus fitted themselves for greater work such as the ministry, medicine, law, etc. The same kind of work is still being done at Lincoln Academy.

We are glad that the high cost of living has been greatly reduced. We are able to take students at a more reasonable price—ten dollars—this year, against fourteen dollars last year. As a result of this change our dormitories are rapidly filling up with pupils and there are many more coming in a little later. There is a swing, a snap and an enthusiasm among both teachers and students not seen before, and which indicates a prosperous school year. Eight of our former teachers including the principal have returned to us with two new teachers.

The people of this section seem anxious for an education (industrial and literary) for the uplift of their children. In many cases they do not have the necessary means with which to secure it. With nearly every application received from students this summer for admittance to Lincoln Academy, was a request on the part of parent—or the student himself—for some aid.

When we remember that the homes from whence these children come contain four, five, six, or sometimes even a dozen children, with *no high school in the county and no accredited high school in the state for colored,* one wonders how the problem of educating these children is to be solved. There is nothing to be done but to send them away from home to such schools as Lincoln Academy. Still, if they go, the means for providing board, carfare, tuition and clothes, arises. And the money for these necessary things must be forthcoming.

We must get the youth into our schools, train them and the problem of reaching and teaching the elder people will be solved. Unless this is done, the coming generations will grope in ignorance and superstition.

Therefore, better to help this race of ours, we are inviting them to come to this favored spot, Lincoln Academy, situated at the foot of this beautiful mountain where one can gain hope, inspiration and strength and where one can breathe in the pure air, and drink of the sparkling water which gushes from the mountain side. Here the Y. M. C. A. Student Conference has met for the past ten years. Many a young man has received inspiration and help to a broader and better life, at this place, has gained a clearer vision of the great need of the race and a better understanding of how to help. To them these hills have become sacred, because it was here, that some one young man consecrated himself, his life, his all to God. Those of us who are engaged in the work are doing all we can to put and keep Lincoln Academy on a firm basis. We need your help.

GLOUCESTER SCHOOL, CAPPAHOSIC, VA.

By William G. Price, Principal

THE rural missionary school for a retarded group finds much of its work necessarily outside of the school room. I have co-operated with Negroes through a rural building and loan association in purchasing and developing farms for the Negro people and I know through much actual and some bitter experience, that work it as you may, "the men who can make the land produce most will be able to pay the most for it, and in the end they will get it and hold it."

I have also seen that in vocational education little is gained at mere "exercises" with the tools of production, especially where there is such an opportunity of using the tools, and the time in producing necessities is so sadly needed. Then what is the educative value of doing vocational "exercises" as an educational process, as compared with vocational education given through the intelligent production of real necessities? We reply, in the intelligent production of utilities the student not only learns at first hand and in the only sure way what he must know to make a success in his vocation; he also has all the incentives of a real job and is thus more likely to gain the right attitude toward work so essential in those who should and must of necessity share largely in the duties of life.

These ideas of vocational education have led us for years at the Gloucester Agricultural and Industrial School to stress in the industries taught, intelligent and economic production of utilities, rather than going through the mere forms of production and thus deluding ourselves with the notion of being a school of agriculture or a trade school.

In our farm department, for example, where our task is in all ways *first* and *foremost educative*, we seek to secure an agricultural education through the intelligent and economic raising of supplies for our school, home and for the market. In thus rooting and testing our agricultural theories in local occupations, in actual farm practice, we have found both a task and an opportunity. While the task has taxed and humbled us—called for more real agricultural knowledge than we have had—we have gained much enlightened experience that shows the opportunity is infinitely greater than the task.

The successful working out in our missionary schools of vocational education along with a standard grade of academic work, through real vocational try-out jobs at the school and in the homes of the community and through home projects is so far-reaching economically that I can not see how the good Christian people have established missionary vocational schools right out in the heart of the neglected rural south and then withheld from them the necessary tools with which to learn. The rural Negro is yet *dangerously neglected!* Our one great outstanding obligation and opportunity in the rural South is to make efficient the work of our competent and devoted missionaries by giving them the essential tools with which to work—just the inexpensive, bare essentials.

"There shall come from out this noise
A broader and a juster brotherhood;
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother."

LINCOLN INDUSTRIAL SCHOOL, MARION, ALABAMA

By Miss M. E. Phillips, Principal

DURING the summer reports that came from the South were so discouraging concerning poor crops, scarcity of work, and low wages that we looked for a small attendance when school opened in October; but to our surprise in a few weeks our rooms were filled with pupils. We have a fine faculty of nineteen consecrated Christian workers, all deeply interested in the good of their pupils and willing to make great sacrifices to give them the greatest help. Of these, two are colored graduates of the school and the others white teachers from the best schools and colleges of the North.

It seemed very hard for the pupils to pay for books and tuition. Money was very scarce as was also work, since it took less time than usual to gather the crops last fall as there was not much to gather. Many of the public schools in the county were closed for lack of funds; this brought pupils from the rural districts to Lincoln Normal in great numbers. Some of these walk fourteen miles a day to and from school. Some start before the sun is up in order to get here for the chapel exercises at eight-thirty. Many of these pupils who walk so far have no lunch at noon, and some have only a cold potato or some corn bread.

We received many pitiful letters from the parents of the boarding-hall students, begging us to give their children work to help pay for their board, since they could not get the money themselves. Some said they could send syrup, meat, and food stuff they raised on their farms, but they were unable to get any money, and we found it necessary to take provisions instead of money. About one-third of our Boarding Hall students are furnishing their own rations. They are eager to work or do anything for the school and will make any sacrifice for an education.

Students from our Home Economics department do all the cooking for our teachers and students, and yet are able to attend school all day. We are now erecting a new building for the Home Economics department which will supply a long felt need. Then there will be ample room for large cooking and sewing classes. This new building will also provide a lunch room for the day pupils of the school where they can have a warm lunch prepared by the cooking classes. This will be especially helpful as we feel that, as a majority, our pupils are not adequately nourished.

We require day pupils as well as Boarding Hall pupils to attend Sabbath School and one church service each Sabbath. The Christian Endeavor Societies are well supported by the young people, the Junior Society enrolling about one hundred and fifty members, and the Senior, seventy-five. It is a fine sight on Sabbath afternoon to see about two hundred girls and boys gather on our school grounds to attend these Christian Endeavor services. The Junior Society gave a dramatization of the story of Joseph that made an impression upon the young people as well as their parents which will never be forgotten. These societies are interested in Missions and have contributed to the work in Japan, China and Africa. We are especially cheered by the religious growth that we see in our pupils. We believe that this is the result of the earnest and persistent teaching of the Bible in all the grades as thoroughly and carefully as any other study is taught.

Although our pupils are poor they are generous with what they have. A special appeal was made to them for a Jubilee gift to the American Missionary Association, and it touched our hearts to see how generous they were. When the collection was counted we found they had given a dollar for every year of the service

of the A. M. A. making a grand total of $75.00 which they sent with many expressions of gratitude for what that society had done for them. The grandmother of one of the pupils sent in her gift of $5.00 and said she did not want any thanks for it. It was enough for her to know the young people were being educated and trained as she never was.

Were it not for the missionary barrels many of our pupils would suffer for lack of clothing. The story of one young man may show the perseverance and determination to get an education. He had worked hard all summer to make money to pay his school bills and was ready to leave for school the first of October. His trunk was at the station and he was about to board the train when he was told that his brother was arrested (on what was afterwards proved to be a false charge) and was about to go to jail. Our pupil gave all the money he had earned for his schooling to save his brother. Nevertheless he wrote to his principal, "I am determined with God's help, and the help of my teachers, to get an education. Look for me on Tuesday." He has worked out of school hours all he could to pay his way and will graduate next year with honor. This is the story of but one, but there are many who are thus working and saving and doing without many of the necessities of student life that they may remain in school.

The County Superintendent of Schools testifies to the exceptional work done in the country schools by our graduate teachers and considers it far above that done by other teachers, and many of our graduates who have found positions in the public schools of Birmingham are highly spoken of because of their high moral standing as well as their intellectual training.

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OUR SCHOOL AT ALBUQUERQUE, NEW MEXICO

SURELY you would like to become acquainted with my girls. There is no real Mexican type, though their variations are somewhat more limited than the so called American. Eyes of deep brown or black, dark hair either curly or straight and an olive skin with delicate flushes of pink and rose, are the girlish features that surround us.

As the parents came with their children this fall, I could not help but see in them something of the old courtly air and carriage of the Spanish dons and matrons. Something of strange refinement and reticence lingers in these descendants of Spain, as well as the more stolid Indian traits, making them a people different and well worth studying. Isolation in the mountains these centuries preserves some of their characteristics and customs of old. The songs they sing, the verses they know and the superstitions are curious. I do not know enough of their language to understand all their meanings but the girls interpret much for me.

Coming from the little mountain villages, they know little of life, are easily satisfied with food, warmth and shelter, and are so concerned with themselves. We have only a few who had ever been away before and certainly this life was new to them, from making up beds and doing the household tasks to the peaceable living, studying, working, and playing together. As girls' matron, I see more of them outside of school hours, than in the school routine. I have seen them as careless, happy-go-lucky girls, forming friendships one day only to quarrel the next, taking failures in lessons with unconcern and making boy and girl romances so easily! Much of this is racial and temperamental, I suppose, yet the year has seen purposes deepen, their outlook widen, and a deep pride awakened in all their studies, especially English.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for February and for the five months of the fiscal year, to February 28th.

RECEIPTS FOR FEBRUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	9,758.40	1,203.77	1,950.32	77.62	8,251.97	21,242.08	8,297.04	29,539.12	12,374.71	41,913.83
1922	6,159.81	1,186.72	1,367.75	36.20	2,074.99	10,825.47	10,291.43	21,116.90	3,500.00	24,616.90
Inc.	.....	.....	.....	.....	.....	.....	1,994.39	.....	.....	.....
Dec.	3,598.59	17.05	582.57	41.42	6,176.98	10,416.61	.....	8,422.22	8,874.71	17,296.93

RECEIPTS FIVE MONTHS TO FEBRUARY 28

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	95,312.49	2,564.57	20,645.19	455.11	74,913.37	193,890.73	7,596.14	201,486.87	37,771.74	239,258.61
1922	95,610.50	3,191.73	14,037.76	611.51	57,904.16	171,355.66	7,556.49	178,912.15	21,876.84	200,788.99
Inc.	298.01	627.16	.....	156.40	.....	.....	.....	.....	.....	.....
Dec.	.....	.....	6,607.43	.....	17,009.21	22,535.07	39.65	22,574.72	15,894.90	38,469.62

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	1,619.98	934.38	5,005.75	63.00	.....	7,623.11	20,911.15	28,534.26	3,500.00	32,034.26
1922	1,473.62	926.56	2,037.35	213.15	.....	4,680.68	27,716.54	32,397.22	500.00	32,897.22
Inc.	.....	.....	.....	150.15	.....	.....	6,805.39	3,862.96	.....	862.96
Dec.	146.36	7.82	2,938.40	.....	.....	2,942.43	.....	.....	3,000.00	.....

SUMMARY OF RECEIPTS FIVE MONTHS TO FEBRUARY 28

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations	239,258.61	200,788.99	.....	38,469.62
Designated by Contributors	32,034.26	32,897.22	862.96	.....
TOTAL RECEIPTS FIVE MONTHS	271,292.87	233,686.21	.....	37,606.66

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Marietta College has thirty copies of the Chapel Hymnal, in fairly good condition, which it will be glad to donate to a home missionary church. Correspond directly with Marietta College or with the Secretary of Missions of this Society, 287 Fourth Avenue.

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Why not a student from your church fellowship in temporary summer service this year? As to the amount necessary to place a worker on the field, correspond with the Secretary of Promotion or the Secretary of Missions. By the new special ruling any amount raised and contributed will count on the apportionment of the local church.

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'By the way, that Dodge car which is greatly needed by Chaplain Axton, is not yet forthcoming. Chaplain Axton is a Congregationalist, and by the action of the National Council, sustaining fellowship to this Society, is Chief of Chaplains in the United States Army. Certainly Congregationalism should provide him with a method of conveyance.

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Be sure to save the article in this number, entitled "A Sky Pilot in Translation." This, with two similar articles in May and two in June, will form the background for the material offered by this Society in connection with the Chart Plan for the Sunday Schools in July. We are most fortunate in being able to secure as special editor of this material Miss Mary E. Jenness, of Dover, New Hampshire, whose skill was manifest in the service for January entitled "Closed."

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Especial mention is gladly made of the action of the Directors of the Missionary Society of Connecticut in view of the impending debt of The Congregational Home Missionary Society. No sooner had Superintendent Soule told the story of the financial embarrassment of the National Society to his Board of Directors, than an appropriation of one thousand dollars was made immediately, which was in the hands of the national Treasurer before February 1st. Such action, we hope, will augur absolute freedom of the Society from debt at the expiration of its fiscal year, March 31st.

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New Hampshire is another state which has been quick to come to the fore with help for the National Society in the day of its financial difficulties. The Trustees of the New Hampshire Congregational Conference, at their January meeting, voted their willingness that the division of receipts under the apportionment for 1922 should be fifty per cent to the work in the country at large and fifty per cent to the state. This raised the National Society's share by three per cent. Moreover, the action was made retroactive for 1921, which resulted in the turning over of about three hundred and twenty-five dollars to the national treasury.

A SKY PILOT IN TRANSLATION

By Miss Mary E. Jenness, Dover, N. H.

(EDITOR'S NOTE.—July is the second of the months allotted to the Home Missionary Society in 1922 in connection with the Sunday School Chart Plan. The general theme will be "Outriders on the Congregational Line." The material will consist of five stories of home missionary leaders, prepared by Miss Mary E. Jenness, of Dover, New Hampshire. The first is the following sketch of the work of Rev. John Kocerha. Two stories of other leaders will appear in THE AMERICAN MISSIONARY for May and two in the June number. The Missionary Education Department of The Congregational Education Society will, as usual, send directions early in June to all enrolled schools as to the use which is to be made of these stories. Superintendents of Missions in the Church Schools, as well as other leaders, should familiarize themselves with each of these stories and keep the copies of the magazine in which they appear for future reference.)

"YOU see I'm a Slovak, and my wife's a Czech, so the children are Czechoslovaks! But Americans, too; they will love both!"

The young man spoke with a contagious humor that rippled out from his fine dark eyes, lighted up his face with extraordinary charm and spread in the quick swing of gesture over his whole sturdy figure. He is John Kocerha, one of the most winning personalities that ever emigrated from the steel mill to the Congregational pulpit. In his Slavonic church in Pittsburgh, Pennsylvania, he is a beloved interpreter of our American life.

REV. JOHN KOCERHA

A far journey indeed from his Slovak village to the Steel City. Over there a few stone farm houses spread up the hills to the edge of a forest. Here, mile by mile, the great smelters shut the light from endless crouching lanes of tenements. Yet here in Pittsburgh, working twelve hours night or day in the great mills, there are 10,000 Slavs in his district alone.

A life like John Kocerha's links the old country with the new. He was born in Abranovce in 1884. He attended the Lutheran school and was confirmed in the Hussite church. At sixteen he started for this country. "I hear them talk of America and I am bound to come." He came alone, to become one more among the crowds that surged twice a day between tenement and mill. Around him none spoke English, and citizenship was rare. Steel and the old country were the only topics of conversation. Bitterly lonely and bewildered, he cried again and again, "Why did I come? How could I leave my home for this?"

It was a Congregational home missionary who unlocked the door of his prison house.

"I hear him speak, I admire his devotion, and I wanted to do as he did," says the young man.

In 1906 that new desire had brought him to Oberlin College and started him washing dishes and waiting on table to work his way through.

The familiar story gains new interest from the sequel. Mr. Kocerha has become a man to whose personal charm all sorts of people testify, from the cultured city church where he wins by sheer magnetism, to his street audience who question him hour after hour without heckling.

The lonesome country boy found his way home in America when he discovered how much there was to do. His first two college vacations he traveled around selling Bibles. He enjoyed it and so did his customers. The last two summers he worked for the American Sunday School Union.

SLAVONIC CONGREGATIONAL CHURCH AT PLAYTIME

During his four years at Oberlin Theological Seminary, he kept a special practice-department going in Ida and Edwin, South Dakota. He found some entirely unfriended Bohemian settlements and he looked out for them; having been lonesome himself, he knew how.

The wife he found at the Schauffler School was both trained and plucky. She followed him to Ida for a steady pastorate, but in 1917 her health gave way under the prolonged cruelties of the climate and the primitive living conditions. Fortunately, just then Pittsburgh called them.

From the green slopes of Slovakia by way of the shrieking storms of Dakota the Kocerhas came to the ceaseless smoke of the Steel City in the fall of 1917. In Allegheny, North Side, where a huge mill blocks the sky line, they found a forlorn six-room dwelling, and with true Slavic thrift proceeded to clean it up. Now in the midst of a slum they set an American home, preaching loudly with fresh paint, electricity, a lawn with rosebushes, and a well-tended garden.

Less than a mile from the mills stands the little "Slavonic Congregational Church," a tiny lamp that burns steadily amid thick clouds of ignorance or hostility. Pittsburgh is a Slovak center, with a national fraternal society, clubs and newspapers, yet this church had but thirty-nine members, with a Sunday School of only forty-four. The fact was that thousands of John Kocerha's race were Roman or Greek Catholics, and thousands more had no religion at all in the new country.

"It's different here," they told him. "When the young lads work so hard, twelve hours a day all the week, they don't want to do anything but loaf on Sunday."

Certainly the first thing to do was

to make friends. The new minister and his wife promptly "got acquainted." Within the first month, Mr. Kocerha had managed Thanksgiving and Christmas programs, called on more than half his parish, and volunteered every evening at the draft registry office. No wonder that under the column headed "Division of Time" in his first monthly report, he frankly wrote the word "whole."

"All our church is harnessed," the new pastor wrote cheerfully six months later. "Living in an industrial city, we want to produce something."

collection was four hundred dollars.

"By our activity in the Red Cross," writes Mr. Kocerha with sturdy pride, "we showed our American friends that though Czechoslovaks we are one hundred per cent Americans, and they do not call us 'hunkies' any more."

In fact, one cannot very well look down on a church whose Junior and Senior Christian Endeavor Societies have been praised by the state organization, and whose Sunday School of seventy-two, graded of course, has just won the banner of the State Congregational Conference.

OLD-WORLD ACTIVITY TRANSPLANTED

Evidently they produce workers and givers; and evidently, too, all departments share responsibilities like one big family. When the church started the Red Cross drive, the Sunday School gave fifteen dollars. When the latter handed over five dollars for the soldiers' camp work, the Junior Christian Endeavor promptly matched it. The Ladies' Aid woke up and began meeting once a week in order to add Red Cross sewing to their own. Even then they cleared four hundred and twenty-five dollars at their next annual bazaar. Though most of the men had given through their shops, the Red Cross

What they have they share. Every Sunday evening Mr. Kocerha leads his people out on the sidewalk for a street service. The music of the little folding organ attracts a group which the excellent congregational singing enlarges. Then, with an audience often four times as large as his parish, Mr. Kocerha explains the Bible, answers questions, and sells New Testaments. Russians, Poles, Bohemians—lonely, intense, and earnest Slavs—they listen and challenge for two or three hours at a time. The audience and the preacher can match each other for staying power, but the twenty-five dollar organ is giving out.

Meanwhile, the congregation goes back to continue its own service inside. It's a thoroughly self-reliant parish that mends its own roof, repairs its own plumbing, keeps up the average attendance in sweltering weather, and runs its midweek prayer meeting right along, even though most of the men work on the night shift. Consequently, the minister has had time to become an unofficial interpreter outside the parish. He visits the sick in the hospitals and comforts them in their mother tongue. If death comes, he gets the undertaker, and later on collects the insurance. He finds homes and jobs for the lonely boy or girl "just over," alone as he was, and often takes a grateful new American into his church.

During the "flu" epidemic, Mr. Kocerha went where no one else would go and did what no one else would do. When his church pulled itself together in the spring, it raised a budget of seventeen hundred and twenty-one dollars and sixty cents, the largest sum in its history, an average of fifty dollars for each active member. And nobody but the minister was surprised when they raised his salary!

In the recent unemployment, the Kocerhas have planned extra services and entertainments to keep up the morale of their parish. They have also won their way into homes that used to be closed tight to them. Every day Mr. Kocerha falls in with some group of men on a street corner who are cursing the closed mills in black despair. He shares the news of the day, since few can read; and he passes naturally to sharing his faith in God.

There's a vacant lot where half a dozen new families have their gardens. This old country boy rents a strip and meets his new neighbors; and the children begin coming to Sunday School and Christian Endeavor. Only a friend could do it.

This church of thirty-five active members is a model for devoted hard work and world-wide vision. They want what the largest city parish wants— a Christian world. They begin at home by supporting the Red Cross, the Bible and Tract Societies and the Congregational Missionary Boards, but they do not stop there. Of course, they give to the old country. They are not like the upstart immigrant who "showed his love for his new American wife by kicking his old mother out of the door." Generously and often they give for the widows and orphans of Czechoslovakia. But what is it they want most over there? It is a Congregational missionary. What is more, they mean to raise his salary right there in Pittsburgh.

To be sure, such gifts are not part of "foreign missions" to this parish, but an extension of its home work. But they have also given through their Congregational Boards for work all over the world. Recently, with enthusiasm, they aided The Pilgrim Memorial Fund and the World Movement. Who knows what gentle New England minister may be taking his hard-earned pension from these new Pilgrim brothers of his?

John Kocerha leads his church in the way he has come, out of loneliness into co-operation. Together they transform the newcomer from alien to friend. Himself a most winsome product of Christian Americanization, he translates the mechanical genius of the new world to the old, and the enthusiasm of the old world to the new.

Knowledge is not going to save us. Apparatus will never save us. Good intentions and pious wishes will not save us. Nothing will save us but the spirit of the eternal God. Unless God gives us a fresh baptism of His spirit we are lost.

—Charles E. Jefferson.

RECRUITS FOR CHRISTIAN LIFE-SERVICE

THE FELLOWSHIP FOR CHRISTIAN LIFE-SERVICE

By Rev. William S. Beard

FROM February 17th to 19th, at the University of Illinois, was held one of the most significant assemblies of students ever convened in the United States. In the judgment of adult observers who were lookers-on during the three days, this gathering bids fair to be mentioned in the same breath as the Haystack Prayer Meeting and the opening hours of the Student Volunteer Movement. Surely this is high praise, but it is not extravagant when one hastens to explain that the immediate purpose of this assembly was to focus the attention of the students upon the needs of the United States for Christian life service.

For almost forty years now an agency has been recruiting to meet the demands of this work overseas; but if it is true that America holds some considerable part of the future of the world in her keeping, then it is high time we were all more definitely concerned with the establishment of Christian purposes at home.

For several years the Home Missions Council and the Council of Women for Home Missions, through the activities of their Committee on Recruiting, have been aware of the fact that at various colleges and universities in the United States groups of students have been organizing with a particular view to a study of religious conditions in the United States, and probably, ultimately entering upon some line of Christian activity in this country. Sometimes these organizations have been ministerial clubs, such as the Oxford Club of Northwestern University or the Monteith Club of the University of

Michigan. Now, there are definitely Home Service Bands, as at Baker University in Kansas, and at Bonebreak Seminary; again, such as the newly-organized Fellowship of American Students for the Friendly Service of the World, a Presbyterian organization, more particularly of theological students. One of the first of such groups was that at Haskell Institute, Lawrence, Kansas, an Indian school, where nearly one hundred Indian students were pledged to return to their own tribes at the expiration of the educational period, not all to become clergymen, but with a variety of occupations, to bring the Christian emphasis to the various communities.

Sometimes these groups have been composed entirely of male students; again of women, though more frequently they were coeducational. Now, they have revolved simply around the idea of a Christian America; again, they have been world wide in their sympathies and have sought to include in their membership those who were intending to enter Christian service in any land, here or overseas. Diverse as they have all been in organization, they have all shown a tendency to "swarm." For example, the Oxford Club has already spread to nearly a dozen institutions. Correspondence and personal touch have revealed of late an increasing demand on the part of the isolated groups for some type of organization.

Consequently a tentative call was issued by the two Councils through the Recruiting Committee for an informal conference of these groups, it being made perfectly plain that the meeting was altogether in the nature of an experiment, that the Councils were conveners only, and that once the assembly was gathered, the entire responsibility was upon the students' shoulders, and that Board Secretaries, "Y" leaders, and others must play the part, for them an unusual one, of observers only.

From fourteen states the students came, as far east as Massachusetts, from Kansas on the West, the University of Michigan on the north, and the University of Virginia on the south. Messages from California, Washington, Oregon, Texas, Tennessee, Florida, Maryland, and many other states conveyed to those present the fact that many life-service groups were following the conference with prayerful interest and waiting to receive the findings. The group was not a large one, only thirty-two institutions, collegiate and theological, were represented by fifty-one students.

The assembly was the guest of the Y. W. C. A. and the Y. M. C. A. of the University of Illinois, and no gathering was ever given a more self-effacing but effective and genuinely royal hospitality than came from the hands of these hosts.

As intimated elsewhere, the responsibility at the outset was put squarely on the students' shoulders. At the very first session a Nominating Committee was called into being which provided the assembly with officers, a Program Committee and a Findings Committee. The chairman appointed was Walter A. Mueller of the University of Illinois, himself president of the Y. M. C. A. and the colonel of the Student Cadet Corps. The only address given was that of the first evening, by Rev. Charles A. Brooks, D. D., Secretary of the Immigrant and City Departments of the American Baptist Home Missionary Society.

After reports from ten institutions as to the history and purpose in these institutions of typical groups, after statements from members of the Conference as to the needs of certain distinct areas in this land, such as migrants, mountaineers, etc., the Findings Committee came into action. The entire body was divided into groups with one member of the Findings Committee as the chairman of each group. These groups were to consider:

1. Can any present national organization be made to answer the apparent need for an affiliation of all students and local campus groups interested in Christian life-service in America?

2. If no present national organization seems fully adequate to meet this particular and pressing need, what shall be the nature of any new movement for this purpose?

The groups then came together in a committee of the whole to continue the discussion together. The climax came Sunday morning, when there was called into being the Fellowship for Christian Life-Service. A rather colorless title this, some will say, but note the Student Expression of Purpose:

1. Our ultimate purpose is the fellowship of all students dedicated to Christian life-service.

2. There being a fellowship dedicated to Christian life-service abroad, it seems expedient that we devote our attention to unite students dedicated to Christian life-service in America until our ultimate purpose can be realized.

3. Our present purpose is to unite in prayers, study and vigorous effort of those interested in the task of making America Christian for the friendly service of the world.

4. Furthermore, we shall purpose to enlist the aid of and to cooperate in every way with the existing agencies sharing our purpose to Christianize the world.

Can any Commission of our National Council excel this for strength of statement?

The reporter has been attending church assemblies for more years than he would dare acknowledge, but from the standpoint of dignity and orderliness of movement, strict attention both to devotional and business periods, the merging of individual opinions for the sake of ultimate unanimous action, undeviating attention to business in hand from nine in the morning until midnight, a sense of high accountability, for absence of personal peculiarity, and the presence of the spirit of directness and good sense, this meeting is the high-water mark in this reporter's experience.

Initiative and responsibility clearly belong to the students. They understand that and accept the challenge. In days such as these, it is tremendously heartening to be a part of such a student gathering and to get a view of the real heart of "student-dom," to come to know that when the youth of this generation is presented, in the needs of our land, with tasks that have all the sacrificial equivalents which were experienced by those who served overseas in the days of the war, there is an idealism in life which commands the situation.

There is no constitution; there are no by-laws. But so far as we know there were none promulgated when the Christian church was founded. That was a fellowship of kindred souls for the sake of a commanding task. So is this. There is no Secretary; there are no headquarters. The Home Missions Council and the Council of Women for Home Missions, through the Recruiting Committee, will endeavor to keep these groups in touch with each other in various ways. An Executive Committee of nine will, with the help of the Recruiting Committee, direct the Fellowship for the present in the attainment of its purpose. The personnel of this Executive Committee is as follows:

N. U. McConaughy, Princeton Theological Seminary, Princeton, New Jersey; M. Glenn Harding, University of Chicago, Chicago, Illinois; Miss Mary A. Hart, Baker University, Baldwin, Kansas; W. A. Mueller, University of Illinois, Champaign, Illinois; Henry C. Rogers, McCormick Theological Seminary, Chicago, Illinois; Miss Vera Rice, Denison University, Granville, Ohio; T. Thomas Wylie, Ohio State University, Columbus, Ohio. Two members, one from the South and the other from the Coast, are still to be chosen. The Executive Committee and the institutions of which they are pupils are representative of all sections of the United States. Baker University of Kansas has invited the group for its second meeting.

The challenge of Christian America has not been sounded to our student classes in vain, and the question before the house is this: Are our Boards ready to avail themselves, by way of temporary and permanent service, of

those who will shortly be offering themselves? And will the Church give herself out of the hands of conservatism and traditionalism into the hands of this new knighthood? Are our college students to have free rein given to their words and their purposes as they give themselves to the task of making America Christian for the friendly service of the world?

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THE EVOLUTION OF ARDMORE

By Rev. Alan M. Fairbank, Edgemont, S. D.

(EDITOR'S NOTE.—Here is a story of a western opportunity, written primarily to interest people in the particular situation, but which sets forth the appeal of many similar places.)

THIRTY years ago, when the Burlington Railroad put through the rails that united Omaha and Kansas City with Billings and the West Coast, the little town of Ardmore, South Dakota, came into existence. A Presbyterian Sunday School missionary was the first Protestant minister to set foot in the town. He formed Sunday Schools here and there, and started little church organizations, one of which took root in the village. The country, however, was young; people came and went. The little church had its ups and downs and many phases of religious experience.

It is unnecessary to go into the vicissitudes of Ardmore church life. It is sufficient to say that with five hundred dollars provided by the Presbyterian Board of Church Erection the little congregation secured a house of worship. A permanent minister was obtained. On the basis of a settled charge, he took unto himself a wife, and came to the field, to find no parsonage in which to live. His board and room at the hotel amounted to exactly eighty dollars a month, and his salary was eighty-three dollars and thirty-three cents. One month of this was enough for the poor wife, and they returned to the place from which they came. Without a parsonage it was almost impossible to provide a permanent minister, and there was no Presbyterian pastor near enough to give part time to the field. In this predicament I was asked to give an evening once in two weeks to Ardmore, and such other time as I could spare.

Pastoral Work

During the year 1921 I became Presbyterian pastor of the church on those terms. I found an incorporated town of two hundred and twenty inhabitants, dependent partly upon the farmers and ranchers of a wide shopping area extending from two to twenty-five miles, and partly upon a factory, whose blue-gray walls and towering smokestack give an air of business enterprise to the town. Ardmore is the home of "Refinite," reputed to be the finest water-softener in the world. It is made from a clay called "Ardmorite," which is not to be found anywhere else. In this situation I preached, visited among the people, and learned to know them. I took the boys in swimming, and did as much as I could to develop the church spirit—not much, of course, because my main work was at Edgemont, twenty-seven miles away.

Forming a "Community" Church

After a year thus spent, an exchange was effected whereby Ardmore took to itself the Congregational form of government, some other places becoming Presbyterian. Rev. Malcolm Dana, Director of Rural Work for the Home Missionary Society, was secured to help reorganize on a true community basis. The people were, in cowboy phrase, "raring to go," and Dr. Dana's vision of a community church, serving the town in every way, and being the center and focus of the better life of the region, was hailed with enthusiasm. A constitution was drafted and accepted. The people were

solidly behind the movement. More than sixty signed a paper the very first day of the canvass, upon which appeared the simple heading: "Believing in Jesus Christ and His leadership, and wishing to unite with others in the service of my fellowmen and for mutual assistance in the Christian life, I hereby enroll myself as a Charter Member of the Ardmore Community Church."

A pessimist might say that an ephemeral excitement had struck Ardmore. A Christian must needs say that it is another illustration of the working out of God's spirit. A child may be a problem or a joy; it depends upon how much you love him. Ardmore may be looked upon as a tough nut to crack or an inspiring opportunity to accept, depending upon the fullness of the spirit of God in a man, or the lack of it. Business simply is not. The farmers are not making enough out of their low-priced products to pay their high-priced taxes. The great need of the newly-organized church seems to be money. The attractive lines of the rectangular building and pointed tower have become an eye-sore because of lack of paint on the walls. The furnace needs new piping and a new grate; the cellar needs new windows. A scoundrelly grafter put in, at the city's order, a new front sidewalk, charged four hundred and sixty dollars for it, and mixed so little cement with the sand that within a few months it has begun to crumble away. This bill must be paid. More than anything else the town needs a resident minister, and this will require money. A parsonage is needed to house the man of God. It seems wonderful to record that the problem has been turned into a challenge and a joy. At two or three church meetings during the reorganization period, the collections went toward the paint fund, and fifteen dollars was collected. Two gallons of paint were donated. Dr. Dana raked up a lecture, "Bicycling through Scotland," and the free-will offering amounted to ten dollars more. When the weather becomes propitious there are plenty who will turn in and put the paint on. The ladies were given the job of paying for the sidewalk. They'll do it, that's all! The trustees determined to have an Every Member Canvass to see how much could be raised for a resident pastor. The budget was made, and put as low as possible, as the times are hard. Seven hundred dollars was asked in the letter that went to all potential subscribers. The teams went out, and before the afternoon was over, with some yet to see, nearly one thousand dollars was pledged.

"Who Will Go for Us?"

The new life is here, and new life must be nursed and fostered. Out from Ardmore are at least two or three places, eight, ten and fifteen miles away, where outposts should be founded, that the lonely rancher's life may be enlivened and his children brought into the Sunday School. The people of Ardmore yearn for a virile, systematic, all-around church life. Perhaps in the old home town the church meant a great deal to them. Out here the unkempt building, the struggling little Sunday School, the deadly apathy of indifference was sucking them down. Opportunity has knocked at the door; a new light shines in their eyes and a new hope is in their hearts.

There are no theological seminaries near to send forth students for the Sunday services. The Ardmore people cannot make bids for a preacher, and have a succession who put on their best smile and pick their best sermon out of a barrel. Isolated, far out on the prairie, Ardmore must make its home missionary appeal, must send its challenge to the man who is willing to leave the beaten path, and venture into the untracked wilderness. There's stuff in Ardmore to make a great church. Can we find the man?

INTRODUCING THE DEVELOPING ITALIAN CONGREGATIONAL LEADERSHIP IN CONNECTICUT

By Rev. Philip M. Rose, East Hartford, Conn.

ESTABLISHED now for half a generation the Italian Congregational mission churches in Connecticut are gladdening the hearts of their sponsors by developing leadership. The writer believes that such development is true of missions in other commonwealths, but he confines himself to the state with which he is familiar. Our Connecticut young people are very grateful to institutions or missions outside of the state which have so essentially contributed to their training.

More than twenty years ago three superior immigrants, all from the same overseas village, were converted in the Italian Baptist Mission of Stamford, and were drafted into Congregational religious work for their countrymen. They are still in service. Rev. Pasquale DeCarlo is pastor-at-large of Italian Presbyterian work in the city of Chicago; Rev. Canio Cerreta has completed twenty years of service with our Italian Congregational church at Bridgeport; Rev. Pasquale Codella has, for eighteen years, done a unique work with the Italian youth in Waterbury. Others who have devoted their energies to the state work are Rev. Vincenzo Solimene, evangelized in the Hartford and New Britain missions, graduated from the American International College at Springfield, Massachusetts, and Trinity College, Hartford. He was a student at Hartford Theological Seminary at the time of his death. He had labored in New Britain and Winsted, and had served for eight years at Hartford in conjunction with Mr. Oscar A. Phelps, the superintendent of Warburton Chapel. His widow, Mrs. Leonida Solimene, a graduate of Schauffler Training School, remains in the state as a missionary. The writer, at present a pastor in Hartford, received his theological training in Connecticut; and his wife, formerly Miss Magdalene M. Migliora, grew up in the Italian Mission of Windsor Locks, graduated from the International College, and served for a year as missionary in New Haven. Mrs. Nicolina Daddario, also of the International College, is now associated with the City Mission in New Britain. Rev. Louis Harnish, a graduate of the Hartford School of Religious Pedagogy, is pastor and director of the Village Street Mission in Hartford. All these workers, Connecticut trained and laboring in the state, are rejoicing over recruits from the younger generation. In passing, it may be said that the Waterbury church has four young women in as many universities, studying music, law, bacteriology and medicine; a young man studying engineering; and ten high school students. Two young women from this church were sent to Schauffler, and afterward served for some time as missionaries. This year Miss Lucy Giampetruzzi well represents the Waterbury

MRS. ANGELINA ABBATE IORIO

church at the last-named school.

Rev. Canio Zarrilli, now pastor of the Italian Mission of Roseto, Pennsylvania, attended the International

LUCY GIAMPETRUZZI

College and the Bible Teachers' Training School from the Bridgeport church.

Rev. Michele Maietta is at present pastor of the Italian Mission associated with South Congregational Church, New Britain, from which he went away to study. Rev. Cyrus J. Scappelato, another son of this Mission, is pastor of the Presbyterian Mission of Cincinnati, Ohio.

Of the Abbate family, prominent members of the Italian Mission and Congregational church of Torrington, Paolo Abbate, Dante Abbate, Carlo Iorio and his wife, Mrs. Angelina Abbate Iorio, and two nieces, Jennie Alaimo and Michelina Ruvolo, have been or are students at the International College. Paolo, for seven years a missionary at Pittsfield, Massachusetts, did commendable work in inspiring young men. He is now a sculptor of rising fame in New York City, where he has executed several highly-praised statues of Dante, in this anniversary year of the supreme poet. He is also in demand as a preacher in New York missions. Mrs. Iorio, having specialized in kindergarten work, served with the Y. M. C. A. War Work Council in Syracuse and Bridgeport. At present she and her husband are valued Americanization workers in Torrington. Dante Abbate has been a student at the Y. M. C. A. Training College at Springfield, and the nieces are preparing to take up music and social work.

Finally, the Hartford Italian Congregational Church has two of its sons studying for the ministry. Adam Tangarone, the first child to whom Protestant baptism was administered in his native Italian village, is now maintaining a fine scolastic record in his third year at Colgate Theological Seminary. Dominick Daddario is a welcomed Congregationalist among the Baptist students of the Italian

ADAM TANGARONE

Branch of Colgate. Both these men are possessed of splendid voices and musical training. Miss Assunta Daddario, sister of Dominick, is training

for missionary service at the American International College.

The passing years would seem to show that the average colony of Italian immigrants is incapable of developing in and for itself any leadership of high excellence. Its institutions, while the untrained immigrant is the predominant type of citizen, will always be few and tentative. Its churches, likewise, will be small and missionary. On the other hand, brilliant leadership for the Italian work is being trained through American contacts and is beginning to serve abundantly as a constituent part of American life. Our missions are doing their best work in persuading Italian parents to allow their youth to follow out the intellectual and spiritual inspirations caught from workers both American and Italian. The young people just described are needed to further this service in the immigrant missions, and beyond that, it is highly probable that some of them will become in time brilliant recruits for the regular ministry of our strong American churches.

DOMINICK DADDARIO

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MAKING GOOD AT COLLBRAN

By Rev. William D. Barnes, Collbran, Colo.

SHADES of John and Charles Wesley! What might they not say were they to inspect the ministrations of a modern rural church! Were they to visit Collbran, Colorado, the center of the Plateau Valley Larger Parish, it would take no stretch of the imagination to picture a conversation somewhat as follows:

Coming to the vestibule of a commodious community house, they would say, "Peace! We are the Wesleys and would see thy church and learn of its activities."

Receiving a cordial welcome, they would be ushered into the business-like office of the Director of the Larger Parish. This extension man, or his co-worker, or the minister of the Collbran church, would then guide them over the place.

"This," the guide would say, "is our public library, the only one for one hundred and fifty square miles and serving twenty-five hundred people. There are twelve hundred volumes on the shelves, and each book has been listed under the Duay Decimal System."

"Truly, very commendable," John would affirm. "I see many volumes on religious subjects and biographies of saintly men."

"Yes, the subjects range from fiction to instruction in Spanish. They are for the good of all and of cost to none. Across the corridor is the special assembly room. When the sliding doors, that fold accordion-wise, are closed, we have two study rooms, each equipped with tiny chairs, books, and blackboards for the beginners' and primary classes of the standardized Church School. When the doors are rolled back there

is a room suitable for men's meetings, Boy Scouts, Camp Fire Girls, Christian Endeavor, socials, and the customary meetings of the church. Rather unusual uses have developed also. Every day an Anti-Fat Club meets here. Women with too much avoirdupois have enrolled in the Wallace Institute of Chicago. Dressed in "gym" clothes, they follow the prescribed exercises to music given on the Wallace phonograph records."

"Truly, brother," sighed Charles, "our class meetings were never like this."

"The newest use of this room is quite unique," continued the guide. "The Boy Scout troop received a large money gift from the Flatbush Congregational Church of Brooklyn. With part of it they are buying a wireless telephone receiver. With the help of an amplifier, radio concerts given every Thursday by the News-Times-Reynolds Radio Service of Denver, three hundred miles away, will be received here and enjoyed by large audiences."

"That the ether waves will bring to those in the country some of the best in the city life, I can see clearly," remarked John.

"This room," went on the guide, "is the ladies' room. Auto-knitters' clubs may soon meet here, and the women will knit socks for their husbands and the heathen on little machines, rather than by hand as our grandmothers did. On Sundays the room is used as a 'Worship Nursery.' Here babies under three years of age are left in the care of a reliable woman while the mothers attend the adjoining church, which we call 'The House of Prayer.'"

"What work do you do for children?" asked Charles.

"We have the classes in the Church School, a club named the Bluebirds, and the Junior Christian Endeavor. Next fall we hope to have a room in the new building for a Children's Hot Lunch. Hundreds of children come from miles around to our consolidated school on horseback or on foot. We hope to give them hot soup and cocoa at a nominal cost."

"Excellent," both men exclaimed. "We are lovers of children."

"But what are these?" asked John disapprovingly, his eyes alighting on a pool and billiard table in the game room in the basement.

"This is the game room," began the guide. "The boys are urged to play harmless games here, and to wrestle on the mat yonder, in order to get them away from the gambling, swearing, and indecent talk so often the rule in pool shacks. A claimant for the bantam-weight championship of the world teaches our boys wrestling. This room has become so popular among the boys that the owner of one pool shack has gone out of business, and the other one is trying to sell out."

"Ah," said John, "we talk much of improving the human seed by regeneration. I see how much could be done to improve the soil in which the seed of humanity grows, so that a better harvest may be brought forth. My mind is indeed opened as to the value of such effort for social uplift."

"But what is your church doing," interrupted Charles, "I hear little of that."

"I have been saving the best part until the last," said the guide. "It is the church that owns the property and directs the community and social work through its ministers. In addition to the services of worship in this building and those at near-by Plateau City and the outlying districts, the Church School and other activities, the church is planning to have a revolving Daily Vacation Bible School next summer. Under that plan the director of the school will hold a session each day in one of the ten outlying schoolhouses in the large area served by this one organization. The Church Schools are using airships and automobile races

across continents and around the world, and the home department is entering many homes where individuals cannot attend the Church School. Nor do the ministers forget to visit the sick or to make pastoral visitation in the hundreds of homes in the valley."

"This movement of Robert Raikes began in my day," remarked Charles, "and I am most happy to see that its usefulness in teaching the scriptures is not lost sight of. Do your children worship?"

"Indeed, yes! The Children's Church has nearly one hundred members and meets every Sunday morning for songs, Scripture stories, and a sermon. The adult service follows."

"I suppose you have utilized the motion picture craze," John inquired.

"To a limited extent. Rev. L. M. Isaacs takes an Acme portable machine and storage batteries in the Reo speed wagon, and shows educational pictures to the children in isolated communities. Occasionally, too, he gives feature films for the adults here."

"Your work is indeed new and very different from rural work as we knew it," commented John. What do the people think about it, particularly those who were trained in the old school, which did little of the social or community work?"

"In general, the reactions to the new work are favorable. The fact that the young people are being drawn to the church is convincing them of its value. Some, of course, disapprove. But the result of the Every Family Canvass on February 5th speaks louder than words. Twenty-eight merit men to one hundred and seventy-five homes, asking for subscriptions to maintain the church during 1922. In spite of the business depression, there were but three refusals to make the pledge, and sixteen hundred dollars was subscribed, over four hundred being in the nature of cash payments. With one hundred and seventy-five subscribing families and the 1922 budget assured, we feel that the valley has endorsed the new project emphatically."

The Wesleys left the church with heads bowed like wheat white to the harvest. "One last word," cried the guide. "We are planning to install a wireless telephone-sending apparatus that people meeting in schoolhouses ten miles away may join with us in our morning worship. And we—"

"Enough," called John, "enough of these new methods. We have food for thought and can assimilate no more just now. God bless thee in thy enterprise. Farewell!"

* * *

CONTRIBUTING THE RELIGIOUS ELEMENT TO COMMUNITY EDUCATION

By Rev. John Lewis Jones, Challis, Idaho

THE unusual is to be found in every pastorate, no doubt, but the writer has found it to be more in evidence in this section of the country than in any other in which he has previously been located. The men who serve as missionaries in such religious outposts as our far Western States cannot fail to become discouraged over the meager results which are so often apparent, and the temptation to say, "Let us move on and let others try to do what we are unable to accomplish," is great. Then comes a word of encouragement which revives the drooping spirit, or something happens that makes evident that a rich harvest may be reaped if only it is not looked for too soon, and the weary worker takes heart of grace and presses on toward the goal.

The writer knows whereof he speaks. Not long ago he was obsessed by the feeling that hard work was not bringing about any real results, when a letter received from a former Superintendent of Schools in Custer County, containing the sentence "Are the Joneses there yet?" and adding, "They are the best people the Challis church has ever had," caused him to brace up and look around and see if things were really as bad as he had imagined. He discovered that they were not, and that the large place which the church fills in the lives of the people in a frontier community was not to be underestimated.

For example, some weeks ago as pastor of the Challis Congregational Church he was called upon to officiate at the funeral of a young man, whose family are direct descendants of Brigham Young and Joseph Smith, the founders of Mormonism. His home was at Clayton, twenty-five miles away, and the long ride was taken in the "Service Car." It was a cold, frosty day, but on our arrival we were welcomed by warm-hearted people, more than half of them Mormons. The improvised choir was international in every sense of the word, being made up of Swiss, Welsh, Basque, Italian, French English and American singers. A former bar-keeper, since prohibition days a forest ranger, was the master of ceremonies, and a Scotch-Presbyterian had made the Mormon shroud. Deeply impressed by the "touch of nature" which has established kinship among these people the speaker took for his subject, "Life's Revelations," but did not touch upon the fact that much was being revealed to him through the service he was rendering. There has been an unexpected response from the members of the family and others who were present.

Another instance of how people invariably turn to the church in time of sorrow and distress is before the writer. A young man of the Mormon faith was accidently shot by a companion while out hunting. His mother lived at Provo, Utah, but services were held in the Challis church before the body was sent to his home.

The largest audience that ever assembled for a funeral service in this place gathered on that occasion. The young man who had been the innocent cause of the tragedy was present with the members of his family, as well as the relatives of the deceased. The minister had been able to act as mediator and the very best feeling prevailed. Everyone was exceedingly sorry for the young man who did the shooting. The old Mormon mother of the victim of the accident sent the pastor a wonderful letter, which told how she was bearing up with real Christian fortitude and breathed forgiveness in every line.

In many ways the Challis church is becoming a real power for good. The financial situation here, as everywhere, is bad. In a way, perhaps it is worse than in many other places. Many people are out of work. Several families require assistance, and unless conditions change more will need help before spring. If this situation would clear, everything points to a successful Congregational work in this little Idaho town. We are sure that better times are coming.

We are not all equally endowed. Some have many gifts, some few. We shall be appraised at last not on the ground of our endowments, but of our sincere and utter devotion to our Lord. We have work to do; we are responsible for every ability we possess. The spiritual life consists not only of what is inward, but of eternal activity.—*The Outlook of Missions.*

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

February, 1922	This Year	Last Year	Increase	Decrease
Contributions	$8,564.78	$20,170.79	.....	$11,606.01
From State Societies	10,052.24	6,508.96	$3,543.28	.....
Total	18,617.02	26,679.75	.....	8,062.73
Paid State Societies	14,893.98	20,098.22	.....	5,204.24
Net Available for National Work	3,723.04	6,581.53	.....	2,858.49
Legacies and Matured Conditional Gifts	$5,080.80	$9,736.35	.....	$4,655.55

ELEVEN MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions	$193,299.93	$263,322.49	.....	$70,022.56
From State Societies	68,534.89	53,741.53	$14,793.36	.....
Total	261,834.82	317,064.02	.....	55,229.20
Paid State Societies	77,298.47	102,175.55	.....	24,877.08
Net Available for National Work	184,536.35	214,888.47	.....	30,352.12
Legacies and Matured Conditional Gifts	$89,276.43	$84,713.48	$4,562.95	.....

HEAVY GOING

THE total income of The Congregational Home Missionary Society for the eleven months ending February 28, 1922, was $417,198. Total expenses were $455,490. This leaves a deficit of $38,292 incurred in the period mentioned. If the Society is forced to close its books on March 31st with a heavy debit balance, as seems likely when this is written, it is earnestly hoped that those to whose attention these words are presented will be minded to work and pray that largely-increased receipts may be immediately forthcoming in the new fiscal year.

It is an inescapable fact that if the money does not come in, the work cannot go on. Reduction in income will have to mean reduction in outgo. And since home missionaries, like other folks, must live, there will be no alternative but for them to leave their fields and take up other employment. It will be hard indeed if, at this crucial time in the country's life, our missionary forces shall have to be depleted for lack of funds to pay necessary expenses.

E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Brockton, Massachusetts, First Church, is pushing plans for the memorial parish house long dreamed of. Money is being pledged, and a Building Committee has the matter in hand.

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Peoria, Illinois, First, is rejoicing in a fine new memorial organ which came to it as a Christmas gift from a generous and devoted woman, whose husband was for many years a deacon in the church.

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Fessenden, North Dakota, has moved its church and parsonage across the street, put good basements under both buildings, and renovated and redecorated them at a cost of about $3,400. On New Year's Day they held a rededication service.

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Portland, Oregon, is astir with church building enterprises. The Alameda Church has laid the foundations of its new church home under the leadership of Rev. Robert Allingham, and the Park Rose Church has adopted plans for its new house of worship, which it hopes to occupy in the early summer.

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Judith Gap, Montana, has recently dedicated its commodious new church. The place of worship adjoins the community service room, and the two rooms are thrown together for large assemblies. The social and educational needs of the community are provided for by special rooms. The cost of the building, aside from the lot and furnishings, was about $10,000.

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Holyoke, Massachusetts, Second Church; has recently completed one of the most beautiful churches in the country. It is of early English Gothic style, in harmony with the beautiful Skinner Memorial Chapel, which escaped the fire that destroyed the former house of worship. The auditorium is paved with slate, and the walls are cream-colored English limestone. Twenty-four clere-story windows give the light, and the painted ceiling and beautiful transept lend an artistic charm to the room. The Sunday School and social rooms are in the basement.

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Los Angeles is adding another new church to its already long list. The residential section, called the Wilshire District, was assigned to the successors of the Pilgrims by the twelve denominations united in a Comity agreement. This prevents the overlapping and competition which have often wrought harm. Dr. Frank Dyer has come from Tacoma to take the leadership of this new enterprise. A fine, large lot has been secured on which to build. On another lot the Wilshire Parish Center is being built, to be a Community home, a " House of Brotherhood," where the church will develop its work. The building is of the Spanish Mission type, built around a broad patio.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Its Object and Methods

(NOTE: Many inquiries come from time to time with regard to The Church Building Society and its rules and order of procedure. A full statement is here given in answer to these inquiries. Churches seeking grants or loans from the Society will find their work greatly expedited by following exactly the order and methods here explained.)

(A) OBJECT: (1) To assist Congregational Churches needing aid to complete houses of worship and parsonages.

(2) Especially to aid young and struggling churches which must have help or die.

(3) Preference being given to churches where there is no other church, or no other Protestant church employing the same language.

(4) Or where there is evident need, in a specially important community, like a city, and where we shall not interfere with other churches.

(5) When funds permit, aid may be given larger and stronger churches to secure better and more fully equipped buildings, essential for larger service to the community, such as modern parish houses.

(B) METHODS: (1) The Society awaits inquiry and information from a church desiring its aid. It does not suggest aid till it is made clear that the need and promise of the church warrant it.

(2) Unless full information is given in the first letters, a letter of inquiry is sent to the church asking definite replies to specific questions.

(3) Information and advice are sought from the Home Missionary Superintendent and others familiar with the situation to ascertain whether the church should receive aid.

(4) When it is clear that the case is worthy and promises permanent usefulness, an application blank is sent to the church to be filled out, signed by the deacons and trustees certifying to the necessary votes passed by the church, and endorsed by three men—the State Home Missionary Superintendent, our State Secretary (usually a leading pastor or layman), and our Local Correspondent in the immediate vicinity of the applying church.

(5) When the application thus completed reaches us, it is at once placed on our docket to await the consideration and action of the Executive Committee when it can be reached. As we are being asked for ten times as much as is usually available in any one month, a new application may have to wait many months, and even a year or more, before it can be reached.

(6) The applying church is at once notified that the case is on the docket for consideration, but that no one is permitted to make any promise in advance of the action of the Executive Committee, which alone can decide what may be done after a full examination of the case. The church is assured that the Executive Committee will consider the case with sympathy and interest.

(7) The Secretary, as far as possible, prevents any church from making formal application for a definite sum until he has by this method of inquiry become thoroughly satisfied of the merit of the case and knows what he is willing to recommend to the Committee. By this method unfit and immature cases are kept off the docket, and few applications have to be declined. The over-eagerness of a superintendent at times gets the best of him and the amounts asked are sometimes reduced in the recommendation and by action of the Committee.

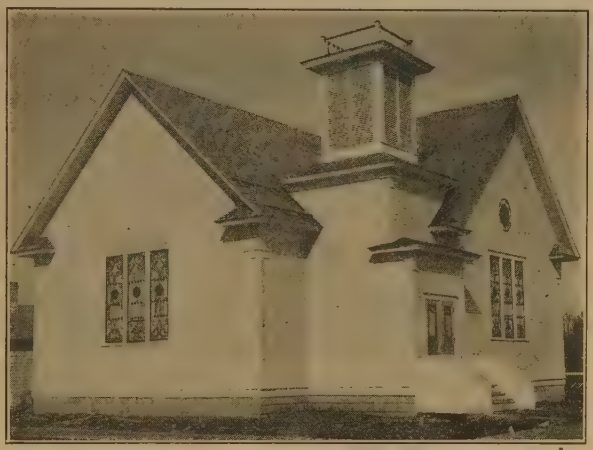
(8) In fairness to all the applying churches, the cases are usually presented to the Board in the order of their arrival, though not always, since emergency cases, or cases of extraordinary importance, may be taken up at any time; and the amount of money, or the lack of it, in each of

our three funds, may make it necessary to present certain cases out of their regular turn.

(9) No grants or loans are voted unless the money is in the treasury, or is immediately coming within a few months. In this way the Society has always avoided a debt.

(C) PAYMENT OF GRANTS OR LOANS: (1) As soon as a grant or loan has been voted by the Executive Committee, the church to which it has been voted is immediately notified by the Treasurer, with instructions how to secure it.

(2) The money is immediately available as soon as the church can meet the conditions prescribed and the necessary papers are executed and transferred.



NEW CONGREGATIONAL CHURCH, BAUDETTE, MINNESOTA

(3) The church must raise and pay in cash the entire balance of the cost of the house and lot, above the amount of the Society's aid. It must be left without debt except for the grant or loan of this Society, save in some emergency case where the Executive Committee by special vote waives the rule to a limited extent.

(4) A blank for Certificate of Completion is sent to the church that it may show that the building is finished and ready for use; that all the cost has been paid except such as our aid will cover; that the church has voted to send to this Society an annual offering for its work; and this certificate, duly signed by the church officers, must be endorsed by the Home Missionary Superintendent, our State Secretary and our Local Correspondent near the church.

(5) When this is returned and found satisfactory, a blank for the mortgage to protect the amount paid from our treasury to the church is sent to be executed.

(6) When this is returned and is satisfactory to our counsel, and the attorney for the church has certified that the church was legally incorporated before it acquired title to the property, has a valid title, and that the property is free and clear of all encumbrance (except possibly a lien of this Society for former aid) our check is forwarded to the church.

(7) The mortgage must be duly recorded.

(D) REPAYMENTS TO OUR TREASURY: (1) A grant is for the perpetual use of the church, and need not be repaid as long as the church maintains its life and work in Congregational fellowship and fulfills the conditions of the mortgage.

(2) Contributions to our work by the church are not credited as payments on the grant, as this would transform the grant into a loan.

(3) If a church gives up its work or transfers its relationship to another denomination, the principal of our grant must be repaid to us, with interest from date of the mortgage.

(4) Interest payments are to be made semi-annually. No interest is charged on parsonage loans; nor on the smaller church loans up to $2,500. Church loans above $2,500 up to $5,000 call for 2 per cent interest; above $5,000, for 3 per cent. In case

of default in payments of interest or instalments, the interest on the loan automatically becomes 6 per cent; or in other words, all loans above $2,500 are 6 per cent loans, with permission to pay the smaller rate of interest named in case of prompt payment.

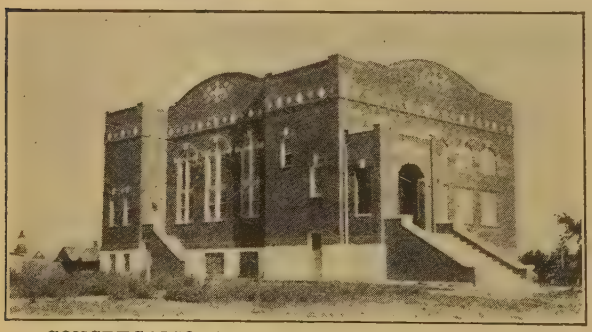
(5) All parsonage loans must be repaid within five years in twenty quarterly instalments.

(6) Church loans were formerly repaid within five years, but of late the Committee has made them ten-year loans, payable in annual instalments.

(E) SPECIAL NOTEWORTHY FEATURES: (1) The aid of this Society is usually limited to one-third the cost of the house and lot. As the cost increases, this proportion diminishes. We help churches which help themselves.

(2) The church is expected to raise at least two-thirds of the cost. In more expensive buildings the proportion of the church will be higher.

(3) The aid of the Society is expected to pay last bills, thus stimulating the church to do its utmost, in order to obtain our money. In exceptional cases, the Board sometimes pays conjointly with the church, and in rare cases pays first bills for lot and the early stages of building. This is usually deemed unadvisable, except in cases of great emergency.



CONGREGATIONAL CHURCH, ATHOL, KANSAS

(4) Aid is given only to regularly organized and incorporated Congregational Churches connected with the National Council, through an Association.

(5) The Society deals only with the individual church, which is legally qualified to execute a mortgage for the protection of the money advanced. It does not deal with City Missionary Societies or State Conferences acting on behalf of the church, unless such organization is duly incorporated and has sufficient assets to guarantee the safety of such action, and then only in cases of peculiar emergency.

(6) It does not accept joint mortgages with City Missionary Societies, as this involves risks which experience shows are unsafe. It does not object to City Societies undertaking such risks if they so desire, but considers it would not be keeping good faith with our donors if we should thus increase our risk.

(F) PROTECTION: (1) Every dollar paid out by this Society to aid churches is carefully protected to the denomination for its perpetual use.

(2) The former method of protection was by a Certificate and Agreement executed by the church trustees guaranteeing the return of the money in case of the failure of the church. Such protection was found to be imperfect and uncertain.

(3) For nearly fifty years our grants and loans have been protected by first mortgage on the real estate of the churches as the safest possible security.

(4) The money is also protected by insurance upon the building in a good stock company, in an amount at least equal to our grant and loan.

Under this method our losses are comparatively small, as in case of the failure of a church we can generally recover the principal of our grant and loan from proceeds of sale.

(G) FUNDS: The different funds

are listed as follows:

(1) A Grant Fund made up of contributions of churches and their affiliated organizations (Sunday Schools, women's societies, Christian Endeavor Societies, etc.), and small individual donations; also money recovered from abandoned churches and the occasional repayment of a grant.

(2) A Church Loan Fund made up of legacies, matured conditional gifts, and large individual gifts.

(3) A Parsonage Loan Fund made up of special donations given expressly for this object.

(4) Certain Invested Funds amounting to about $75,000 of which the interest only is used.

(5) A Conditional Gift Fund held for payment of a semi-annual dividend to the donors, and at their death becoming a part of the Church Loan Fund.

(6) A First Payment Fund is desired with which to aid churches, especially in cities, in the initial steps of their building effort.

(7) Named Memorial Funds have also been approved by the Committee, but as yet await development.

(H) NEEDS: (1) The full "apportionment" from the churches, of which we now receive a little more than half, would enable us to respond promptly to applications for grants.

(2) A great increase in our two Loan Funds is urgently needed by conditional gifts, legacies, and large special gifts, to enable us to meet the rapidly growing calls for our aid. The Church Loan Fund, Parsonage Loan Fund and Conditional Gift Fund now amount to about a million and a quarter dollars, and ought to be pushed up to $2,000,000 as rapidly as possible.

(3) A "First Payment Fund" would be of great value, especially in cities where costs of lot and building are high, and where a young and struggling church must have large initial aid to develop a successful work. A fund of a million dollars could be wisely used in such work.

(I) ARCHITECTURE: From the beginning of its work the Society has taken an active interest in helping the churches to secure attractive and commodious church buildings. Several times it has published pamphlets of church plans, with estimates of cost. Once it had prepared by a good architect, plans, specifications and blue prints for churches costing not more than $5,000, which were offered to the churches for $5 or $10 each. In the Church Building Quarterly and in the Annuals, examples of many good churches, with floor plans and prices, have been given. Comparatively few churches, however, have availed themselves of the aid these plans might give. They prefer to plan their own churches, as well as administer their other affairs. We have lately shared with other denominations in the Home Missions Council in sending out a new booklet of church plans, and also of parsonage plans.

CONGREGATIONAL CHURCH, CLARK, SOUTH DAKOTA

On the whole our Congregational churches average well in appearance, as compared with those of other denominations. There are many glaring examples of architectural infelicity which are regrettable. Fortunately the number is not very great. Constant effort is made by the officers

of the Society to protect our people from freak architecture into which churches are sometimes betrayed by the whim or ignorance of some individual; or by some transient desire to build, not a house of worship, but a "community house." Churches asking the aid of this Society are required to send the plans of the new building to the Secretary for approval.

(J) BUSINESS METHODS IN A CHURCH: One of the collateral benefits of this Society has been its assistance to the local church in business efficiency and safety. It insists on the incorporation of the church it aids, since otherwise the church is not a legal entity, but only a group of individuals without legal authority to buy, hold, sell or mortgage its property. It has enabled many churches to secure valid title to its property after discovering that it had defective title. It has assisted them to transact church business in an orderly way, and to realize that the prompt fulfillment of all obligations is the way to success. It has helped them to safeguard their property by adequate insurance. As the business adviser and helper of the churches it has rendered good service.

(K) THE CHURCH EXTENSION BOARDS: This Society has been a part of the Church Extension Boards since 1916. With The Congregational Home Missionary Society and The Congregational Sunday School Extension Society, this Society is federated for the joint work of church planting, church fostering, and church building. These societies are not merged with each other in a new society, but while each retains its own corporate identity, its own treasury, its own separate apportionment, and its own work, the three societies are grouped in a close fellowship of work for church extension under a common administration. The same Directors and the same Executive Committee administer the affairs of the three Societies. A General Secretary in common and a Treasurer in common help to unify the threefold effort. The business of the three societies is carried on in the same meetings with perfect harmony and success. Their teamwork is admirable.

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THAT TROUBLESOME ECHO

By Secretary Charles H. Richards

IT is annoying to find, after a beautiful new church has been completed, that it is very difficult to hear what the minister is saying. A troublesome echo catches up his words and flings them back again, confusing the sounds so that it is hard to make out the meaning. The upsoaring harmonies of the choir, too, are sadly marred, because, even though the words are distinctly articulated, they are lost in the reverberations of the room.

It was the late Bishop Potter, was it not, who on visiting a new church, ornate with clustered pillars and rich carving, remarked: "This is a splendid church with only three defects: first, you cannot see in it; second, you cannot hear in it; third, you cannot breathe in it." It is certainly a mistake to build a house of worship without making sure that the leader of the worship is in full view, and careful attention is given to the acoustics and ventilation of the room.

Few architects have been willing to guarantee that a large church building will be found acoustically perfect on dedication day. The uncertainty is too great, and they prefer to wait for the completed room to speak for itself. In a small church, with a ceiling of modest height, no trouble may be expected. But as dimensions increase and conditions change the probability of a disturbing echo increases, unless care is taken to prevent it. A large auditorium in an important town had a

multitude of confusing noises when a speaker began, with a curious "dead center" at one spot in the room where nothing could be heard. As an audience room it was a failure. Fortunately the defect was cured after various experiments. A beautiful place of worship, octagonal in shape, was found imperfect as an auditorium because the sound-waves zig-zagged around the room, seriously blurring the words of the preacher. The room was made acoustically comfortable after considerable effort. Many have listened with wonder to the multitudinous reverberations in a great cathedral like St. Paul's in London, and up in the little gallery at the base of that dome many have heard the spoken word, after it has traveled round the entire circuit of the walls, come back to the ear exactly as pronounced.

Such things seem strange at first. But there is really no mystery about them. They are the result of the operation of natural laws. When the sound-wave strikes a hard surface it is reflected in whatever direction the contour of that surface may send it, just as the ball thrown by a boy rebounds from a wall at the angle determined by the angle of incidence. At Echo Lake in the White Mountains your word thrown across the lake will rebound from the high rock wall on the other side and come straight back to you so distinctly that you wonder if a real person is mimicking your talk. On the other hand, in a great room the sound may go dancing from wall to wall in many reflections, interfering with each other so that the word itself is lost.

Experts have of late years been giving careful scientific study to the reflection of these sound-waves. Architects and builders have also been giving more careful attention to the size, shape, mode of construction, style of finish and furnishing so that the rooms they prepare may be acoustically satisfactory. Prof. Wallace C. Sabine, of Harvard University, was for many years the acknowledged expert in these matters, and was the adviser of many churches and builders. Since his recent death, Mr. Clifford M. Swan, formerly of the Massachusetts Institute of Technology, who had studied this subject with Professor Sabine, has taken his place.

We need not deal here with the matter of sound transmission, by which disturbing noises pass through walls and floors with disquieting effect. Sound-proof materials and modes of construction now prevent this annoyance to a large extent. Our problem is the large auditorium where the human voice, in speech and song, may be used most effectively with no confusing sounds to antagonize it. Three elements have to be taken into account, viz.: resonance, reverberation and echo.

Resonance means that very limited amount of sound-reflection which gives life and vigor to the voice. If the walls do not answer back at all the speech may seem tame and the music flat. The resounding quality of an audience room adds charm to the utterance of speaker or choir if there be not too much of it. In seeking to remedy troublesome echoes and reverberations, care must be taken not to overdo it, for a certain amount of resonance is desirable.

Reverberation is caused by the multiple reflection of a sound from wall to wall, going back and forth with gradually diminishing intensity until its energy is spent. It may be reflected more than a hundred times before it becomes inaudible. If the intensity of force put into the sound is very great it may repeat itself several hundred times, during a period of several seconds. Professor Sabine stated that in a certain great cathedral which he examined, a spoken word would rebound back and forth between the walls of the "crossing" for twenty seconds. This, of course, is very confusing for a speaker or choir.

There has been in recent years a

great increase in large rooms—great churches, great college halls, great railway stations, great banquet and entertainment rooms. As the length and height of such rooms increase the greater is the trouble from reverberations. Noises from without creep in through the doors and windows and are multiplied excessively. In a great banking or business house the rattle of typewriters, the tramp of feet on the hard floor, the ringing of telephone bells, and other noises, are magnified by reverberation till the nervous strain of service in such a room approximates that in a boiler factory. The noise is not as loud but it is as persistent. It increases fatigue and lessens efficiency. The hard and smooth wall-surfaces and the fire-proof construction of modern building are responsible for this. By proper treatment such a room may be made quiet.

Echo is produced by sound waves that are brought to a focus so that their reflection appears at a certain point as a repetition of the original sound. It is aggravated frequently by the interference of the sound waves so that the spoken word is blurred and rendered uncertain. Fortunately there is a remedy for all these difficulties.

The size and shape of a room, the plan of construction, and the material used, are important factors to be considered. If the room is large, whatever will break up the sound waves will help to cure the echo-balconies, recesses, alcoves, timbered ceilings, and the like. Curved surfaces like domes, vaults and coves should be used with the utmost care since they are great echo-producers. The number of people gathered in such a room is a marked factor in the problem, since their clothing absorbs the sound waves. The best way to cure an echo is to pack the floor and galleries with people. An architect in consultation with an acoustical expert may build in such a way as to avoid the sound-troubles mentioned. If, however, they appear in the completed building they can still be cured.

This cannot be done by stringing wires across the room. That is now considered without any value. Nor can you depend upon a sounding-board to remedy the defect. It is done by providing absorbent materials which will prevent the reflection of the sound waves to a large extent. Draperies, carpets, cushions, furniture will help. But especially absorbent materials must be placed on walls and ceiling at such points as send back the sound waves unduly. This can be done by using in the construction a ceramic tile (called Rumford tile), which is made and installed by the R. Guastovino Company of New York.

This was placed in the walls and vaulted ceiling of the First Congregational Church of Montclair, New Jersey, and made that high, beautiful place of worship a perfect room for speaking. This is not a plastic material, but must be molded and set in place like masonry.

The other remedy is an absorbent felt placed upon the walls, covered by a protective fabric which may be colored to exactly correspond with other parts of the wall. This is made by the Johns-Manville Company of New York, and is called Akousticos Felt, the covering fabric bearing the name of Akousto-Lite Fabric Coating.

The pastor and people worshiping in a beautiful new church where they are plagued by a troublesome echo need not be discouraged. The tormenting evil can be removed. They should not rest content until the airy nuisance is banished. A little effort and a moderate expenditure may transform the place into a delightful audience room. There is no need for pastor and people to feel that sermon and song are robbed of their efficacy by these confused sounds when such a remedy is within reach.

THE CONGREGATIONAL EDUCATION SOCIETY

American college students are organizing to assist needy students in European universities, who in consequence of the war are in sad straits of poverty.

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Self denial and strenuous effort are necessary to develop power, and assistance granted to young men entering the ministry should not be sufficient to prevent such development.

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" Thoroughly dedicated to Christian life service," describes a young man who has earned two years tuition working in fence factories, doing clerical and bank work, and who now needs a lift.

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" How seldom one hears a sermon addressed either to young men, appealing to them to consider the claims of the ministry or to parents to dedicate their sons to the ministry and to encourage their going into that vocation."—(John R. Mott.)

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The secretary of one of our societies who was helped by the Education Society has sent five children to college and has a son on the foreign field. He says of the boy still in college, " The increased cost makes it hard although he works to help himself."

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A letter from one of our theological seminaries, enclosing twelve applications for help of students says: " Money is tight here this fall. Students in all departments are shorter of cash than for several years past. I do hope it will be possible to make the grants of $75 per man again this year. We are watching your campaign for recruits with deep interest. It is evident that Congregational homes and churches have been dodging their responsibility for a generation past. Basing my opinion on correspondence with several hundred representatives of the Congregational churches, I believe that less than one-half the present pastors were brought up in this communion."

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The fine spirit of the college men of today is brought out by their own testimonies in the leaflet " Fall In," from which we take the following:

" One of the most evident of all characteristics of the modern college man in America is his desire to serve. Some vision of a program of life service which is both world-wide and of enduring value is all but inevitable to the intelligent and earnest college student of today."

" We know we have the Gospel of salvation that people deep down in their hearts are hungering for. To carry this message is the crowning joy that the life in a seminary makes possible, if we dedicate our all to the service of our beloved Lord."

" I found (in the theological seminary) a fine, warm, natural, Christian atmosphere that one noticed, as soon as he entered the school. I found an institution that was turning out men—virile men, men's men; yet withal, well trained scholarly men, and men with that great necessity—a Christianity that is contagious."

HELPING STUDENTS FOR THE MINISTRY

THE search for ministerial candidates is not new. Our fathers conducted this search prayerfully. They followed it with sacrificial giving, having formed a society "For the purpose of aiding young men having talents and piety, but no money, to acquire an education preparatory to preaching the Gospel." The ministry which followed was strong and influential.

Today we seek much needed ministers. Have we made it a subject of prayer? Have we asked how we could help some young man who would like to enter this calling? Many who look towards the ministry or missionary service are from homes of "the poor of this world, rich in faith." The cost of a college course and the added years of preparation in Theological Seminary is increasingly large. Tuition has increased somewhat. Living expenses have doubled. The following letter from a Congregational minister shows the problem presented in many a home:

"I am distressed with the problem of educating my children. I have five, four girls and one boy. The oldest (nineteen) is in her second year in Medical School. The boy (seventeen) has had one year in the University, and is this year in a newspaper office, to gain through work the experience necessary for practical affairs. He expects to go back to college next year. Both are preparing for the missionary field, the girl medical, the boy the ministry. All five are headed for college, but the problem is money. The oldest girl is working for her board and lodging and earned about one-half of her expenses in tuition during vacation, but next year tuition jumps to $300, and the expense of books, etc., will be about $60, towards which she will not be able to earn more than $100. The boy will be fortunate to be able to save $150. We are living on $10 per week at home (five of us) and still we are not able to 'breathe easy' when we think of the college dues."

The practice of helping students for the ministry has been challenged. A distinguished educator has recently spoken in no uncertain terms against "giving a free education" to men entering the ministry. Another, however, out of an equally wide experience says:

COUNCIL HALL, OBERLIN,
HEADQUARTERS OF THEOLOGICAL SEMINARY

"I have had almost thirty years of pretty close contact with the Student Aid problem in this institution. There are exceedingly few cases in which the students have taken advantage of our generous attitude. The way of the theological student and minister is hard enough, and I have the deepest sympathy with the struggles of the men to prepare themselves for a ministry which offers no financial emoluments."

Those who have objections to Student Aid would be interested in the long list of over ten thousand names of those who have received help from the Education Society. Here we find the names of ministers standing in the front ranks of the denomi-

nation, some of whom have served their day and generation, others still working valiantly, honored and influential. Then there are two score of missionaries, some on the foreign field, others in the homeland, leaders and educators. Eighteen secretaries' names are on the list. There are college professors and college presidents, leaders and advisers of our young people. There are also editors who influence a world-wide host of readers.

Could money have been more wisely invested than in helping such men? Pitifully small look the loans of $50 or $75 a year which helped to piece out their incomes. Small indeed seems this sum given to each of the one hundred and fifty men now availing themselves of this help, as they add it to what they are able to earn in an effort to get needed preparation for their life-work.

The present day call for aid comes from varied conditions. A foreign missionary in an influential position seeks help for a son and daughter, both preparing for missionary service. The son has worked summers and vacations, and has "managed a table" to help himself.

A young Albanian, brought here by a missionary, needs assistance in preparing to return and minister to his people. The same may be said of a Czechoslovak young man, who works as missionary during the summer among his countrymen. A young Japanese helps himself by ministering to a group of Japanese churches in California. He is not the only one of his nationality. A Portuguese man would prepare to preach among his people. There are colored men who would preach in the South. One such works as a janitor.

Several ministers ask help for their sons. One of these young men saw front line service in France, now he wishes to do front line service in the Cause of Christ. An application for aid came recently from a minister for his son who from young boyhood has planned to go to the foreign field as a medical missionary. This father says: "For two or three years I received a grant from your Society, while I was a student, which was a great help to me and very deeply appreciated."

The Leaflet "Present Day Opportunities for Life Service in America and Abroad." will bring responses from some who would like to go, but have not the means for preparation. We hope to help them. We also hope to answer favorably the request of young women who need help to become missionaries and physicians. The real preacher is a necessity. He was never so necessary as he is today. The world was never so full of the burdened, the perplexed, the broken-hearted. They are waiting for a shepherd. The lack of definite, earnest, prayerful effort to influence men to devote themselves to the ministry is one of the reasons men are not entering this calling.

The theological seminary is alive to the prevailing ideas and activities of the people of today, and its heart's desire is to send men forth who have the courage, vision, sympathy and power to minister to the needs of this strenuous world and to lead it in the name of God, the Father of us all, to a higher type of civilization, where justice and righteousness prevail.

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTALS
RECEIPTS FOR FEBRUARY 1922	This year..	3,519.00	156.00	.....	2,874.00	6,539.00
	Last year..	5,865.00	315.00	1,022.00	11,595.00	18,797.00
	Increase...	.....	.....	.....	.....	.....
	Decrease..	2,346.00	159.00	1,022.00	8,721.00	12,258.00

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

Shall We Mark Time or Go Ahead?

THE Congregational Foundation for Education is now well under way. For the first time in the history of the denomination, the way to an aggressive and unified policy toward education has been opened. Just as for more than a century missions have been supported as *missions* and not as a collection of separate stations, so education is to be supported as *education* and not as a collection of schools or colleges.

The Foundation, to whose care was transferred that portion of the Education Society's work dealing directly with educational institutions, was established because it was believed that Congregationalists must do more for education if the denomination is to keep its leadership in this field. Dr. George W. Nash, president of the State Normal School of Bellingham, whose position and prestige in the field of education peculiarly fit him for the task, was chosen last year as the head of the new organization, and under his guidance the business is in full swing.

The Foundation for Education aims to put more democracy and more religion in education. The organization is new, but the ideals are as old as the Pilgrims. We are proud of what our Pilgrim and pioneer fathers did in education. No other denomination has such a heritage. Education and religion to them were inseparable. "After God had carried us safe to New England," says the inscription on an old college gateway in Massachusetts, "and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship and settled the Civil Government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall be in the dust." Those men literally went out into the wilderness and founded colleges. They did not accept things as they were but shaped the future. If they had lacked the courage and energy to do this, some of us would not be college graduates today and American education would have been quite a different story.

If we had one-half the courage and devotion which our ancestors showed, we would move forward with a will which would bring results throughout the denomination. We have a tremendous advantage over those early efforts. They had nothing but hope and faith on which to build. Today there are a dozen strong institutions typical of the best in Congregationalism. They are producing the leadership of the Church. They serve as the nucleus of a complete program for the denomination.

The time has come for thinking in larger terms. We have been provincial in our educational thought. We have been content to be Oberlin men or Grinnell men or Beloit men, forgetting the younger and weaker institutions out on the church frontier which may be Oberlins of the future. Our loyalty has been for single institutions. Let us not fail in that for a moment. But why not be loyal, also, to the type of education which they represent and build a chain of these fortresses along the whole frontier of our material and commercial civilization?

The Congregational college is a distinct expression of the most wholesome and permanent type of education ever devised. We have seen what Germany did with an educational system in which religion had no part. There are no Christian colleges in Germany. No institutions anywhere have ever linked spiritual forces with

intellectual development as have the American colleges, and among American colleges our schools have taken the lead. The very foundation of political and religious "self-determination" is education of this type.

We have passed the period in American education when an institution can live unto itself. It must have a constituency and support. It must meet standards or quit. It must keep vital and growing or cease to exist. There are colleges in this church today which are fighting for their lives. More than that, they are fighting for the things we hold most essential in education and fighting more or less alone because they are out in front and we have left them alone. The time has come to show them that they are a part of a great spiritual army, that support will come up when it is needed. In a peculiar sense the mission of the Congregational churches is educational and no one else can do our work.

The success or failure of the Congregational Foundation for Education depends on how you feel toward this matter and what you will do about it. The program is inclusive. It takes in the strong as well as the weak institutions. It stands back of our theological seminaries and academies as well as the colleges. No interest will suffer but all will be benefitted as we unite for greater service. The strength is here and the spirit and the opportunity, if we all get together.

How do you feel about it? Shall we mark time or go ahead?

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NATIONAL COUNCIL ACTION

The action taken at the meeting in Los Angeles last year with regard to the Foundation for Education provided for the following:

Name: The Congregational Foundation for Education.

Organization: A Board of eighteen trustees, six of whom shall be elected for two years, six for four years and six for six years, all subsequent elections to be for the six year terms. The President of the Foundation shall be its executive officer. The President and Trustees of the Foundation shall be elected by the National Council upon nomination by its nominating committee.

Headquarters: The headquarters of the Foundation shall in the city of Chicago.

Financial Resources: (a) The expenses of the Foundation for 1921 shall be paid out of 1921 apportionment funds raised for educational institutions. (b) It is recommended that the Foundation be included in the 1922 apportionment for 7 per cent of the total receipts. It is recommended further that the President and Trustees of the Foundation be authorized to undertake to raise during 1922 such an additional sum as may be necessary to supplement the amount received from the 1922 apportionment to make a total current income of at least $500,000 for 1922. It is understood that the expenses of the Foundation shall be paid from this current income and the balance distributed among approved institutions upon such conditions as may be determined by the Trustees of the Foundation. (c) It is recommended that the President and Trustees of the Foundation be authorized to raise during the years 1923, 1924, 1925 and 1926, for current uses as indicated in paragraph above, a sum of not less than $500,000 annually. (d) It is recommended that the President and Trustees of the Foundation be authorized to inaugurate a movement for securing an adequate endowment and to take such steps as may be necessary to bring the movement to successful completion. The President and Trustees, in deciding upon the endowment goal, are asked to consult as fully as possible with the State Conferences.

It is recommended that the endowment fund, when raised, shall be held in trust by the corporation for the National Council of the Congregational Churches in America, the available net income, as determined by said corporation, to be turned over to the Trustees of the Foundation, to be used for the purposes for which the Foundation is established.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

JUST TO HELP OTHERS

THE year Nineteen Hundred Twenty-one marked a new era in the work of The Congregational Sunday School Extension Society. In harmony with the general program of Congregationalism along lines of Christian recruiting, a call was issued for twenty young men and women from our Congregational Colleges, to devote the summer vacation season to service in the rural regions. The plan outlined was to locate these young people in what are known as the Larger Parishes, where under the direction of experienced pastors they would do not only extension work along vital missionary lines, but hold up a strong educational ideal. In addition to rendering such service, the feeling was that from our Congregational homes, some young folks might be reached for definite and permanent life service.

C. FREDERICK MARDEN

The response was immediate and enthusiastic, and the number of those offering themselves so far exceeded the financial possibilities for 1921, that early in the spring over one hundred young people asked for consideration. A large number of others could have been listed, and it was with deep regret that letters had to be sent to many of those seeking to be commissioned, stating frankly that they could not be used, because funds were not sufficient to finance more than a certain number of workers. The oft repeated cry, "The harvest is plenteous, but the laborers are few," does not apply when the Congregational Sunday School Extension Society faces its Christian recruiting mission. Instead, the message must be, "The opportunities are great, the laborers are numerous, but we are failing as Congregationalists to reach the financial ideal called for."

The young people selected for appointment came from fifteen colleges and universities, and were located in various parishes in twelve states, covering the distance from Indiana to Wyoming; also taking in three southern states. They were the representatives of those splendid institutions named Oberlin, Tabor, Kingfisher, Washburn, Wheaton (Massachusetts), New Hampshire, Yankton, Berea, Piedmont, Talladega, University of Cincinnati, Carleton and Dartmouth. They went forth with a commission bearing the challenge: "Using my life where it will count for the most for the summer of 1921." When they reached their various destinations they found themselves in Bountiful, Utah; Big Horn, Montana; Collbran, Colorado; Rapelji, Montana; Wood, South Dakota;

Meansville, Georgia; Kaycee, Wyoming; Corbin, Kentucky; Athens, Georgia; Talladega, Alabama; Evarts, Kentucky; Alamo, North Dakota; and the Calumet region of Indiana.

JANE E. BOBBITT

A wonderfully attractive and rewarding service faced these young people. How helpful they proved themselves to be to other young men and women, and to boys and girls, during the summer months. What a rich blessing came to them, and what a thrilling story of Christian service they are telling to home and church and college circles. The reports were not only inspiring in their spirit of consecration, but filled with information regarding service actually accomplished. Such messages as these came from this group of devoted young lives:

"It has been the most profitable summer I ever spent in my life because it has helped me to come to a decision on the question of entering the ministry."

"It would be difficult to crowd into these three months a greater variety of experiences than it has been my privilege to have and enjoy this summer. If I were through college and seminary, I would not ask for a better opportunity for service. There is not much appeal in a business career when work like this is open to a man."

"These things enter into a new adjustment of life. For there is also the challenge of Christian leadership; the lure of showing people how to live life to the fullest in the spirit of Christ."

"This summer has been one of broadening influences teaching me the need for Christian work more than ever before."

Facing this challenge of a great opportunity, with Christian character, fine culture, and abounding enthusiasm, these sixteen young people went out from student life to a summer of life service. They carried with them the message that they just wanted to help others. They stood for character, knowledge, and service. They shared in the heart of that for which true success stands. They urged other young people to reach the highest ideals possible along religious and educational lines. They taught and lived a wholesome, joyous religion and therefore won out. Their reward was the joy of Christian service and the greatness of Christian accomplishment.

AUSTIN L. MOORE

Fourteen of these young people have returned to their college studies for another year. Seven of the young

men are fully expecting to enter the Christian ministry. Two of the young women are looking forward to service on the foreign missionary field. The others recognize the clear call to definite Christian service.

Two members of the group have been called to important and attractive positions of Christian leadership. Miss Olive Pearson is under appointment for field work in connection with The Congregational Sunday School Extension Society, and Miss Jane E. Bobbitt serves as Community Worker in the Evarts, Kentucky, Larger Parish.

Recognizing the value of this form of work for purposes of recruiting for many types of Christian service, it is planned, if finances make it possible, to send out fifty young people during the summer of 1922.

Nearly one hundred and fifty young people have volunteered for service. They are eager to do Christian work. But to carry out the plans it will be necessary to secure special gifts, as on the present basis of giving, and the fact that The Con-

OLIVE PEARSON

gregational Sunday School Extension Society has only two and a half per cent of the apportionment, it cannot do much beyond its regular extension activities.

Just how much do we really believe in this needed and helpful form of Christian service. Two hundred and fifty dollars will cover the entire cost of a student worker for the three

EUGENE L. ROOSE

months. The Congregational Sunday School Extension Society stands ready to send out as many student workers as our Congregational Churches will provide means for. In this way some churches can become responsible for the commissioning of a student worker while other organizations can take a share in the total amount needed. These special contributions given in addition to the regular church apportionment will be credited on the Society's total apportionment of two and a half per cent on the $5,000,000 basis.

What shall our response be to the more than one hundred young people whose letters are waiting a final answer? They are ready. Open doors of opportunity face them. Must we repeat the almost tragic experience of 1921 and say to them, "We need you; the opportunity for service was never greater, but our financial condition makes it impossible for us to use you."

Correspondence relative to the program will be welcomed by Dr. Bloom, 289 4th Ave., New York City.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

THE STRESS IN THE BOARD OF RELIEF

THE Directors of the Board of Relief are in great solicitude over the fact that the receipts from the churches are diminishing while the demands upon its resources are steadily increasing. They will not reject the application of any true veteran of the cross, nor of the widow of a loyal minister who, in her need, seeks aid, but the response to pressing appeals carries the Board far beyond its current income. Receipts for the first two months of the year show: from state organizations, churches and individuals, $14,963.21, *a loss of $9,309.43, or about 39 per cent;* from endowments, $11,400.25, a gain of $1,514.54; from legacies, $633.35, *a loss of $1,744.70. Net loss for the two months, from all sources, $9,539.59.* Meanwhile, applications for new grants continue. In February six new grants were approved at the aggregate annual rate of $1,315; six other new grants were tentatively approved, at the rate of $1,000; increases of six grants, $475; thirteen emergency grants, $572.50; a total addition for one month of $3,362.50. The Directors face the necessity of making a loan of $25,000 for the remittances for the second quarter, and this in the period of the year which ordinarily brings the greatest receipts. Will not some of the friends of the Board come to its relief?

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THE MINISTERIAL BOARDS AND THE APPORTIONMENT

THE churches should earnestly consider the proportionate income available for the Ministerial Boards of other denominations most closely affiliated with our own as indicative of the relative emphasis put upon the care of the ministry. The Methodist Boards received in 1921, $2,350,000; the Presbyterian Boards, approximately $1,000,000; the Baptist Boards, $700,000; the Congregational Boards, including State Relief Societies and the distributable income of the Pilgrim Memorial Fund received by the Annuity Fund, approximately $380,000. If Congregationalists were giving to our own Ministerial Boards in the proportion of other denominations, translating their figures into per capita of the ministry, the result would be an increase in our resources as follows: on the basis of the Methodist figure, 72 per cent increase; on the basis of the Presbyterian figure, 49 per cent; on the basis of the Baptist figure, 22 per cent; or to put it another way, the Methodist gift is $115 per capita of the ministry; Presbyterian $100 per capita; Baptist $82 per capita; Congregationalist $67 per capita.

Among the Methodist Episcopal churches the imperative of adequate care for the veteran minister retired from service is put in the same class with the salary of the pastor of the church, as a part of the budget of church support. His claim is regarded as inherent in the office of the ministry. Among Congregationalists the Ministerial Boards have almost the least percentage in the apportionment. For 1922 the Congrega-

tionalists assign 3 per cent to Ministerial Boards; Presbyterians, 8.5 per cent; Baptists, 8.55 per cent.

The average grant of the Congregational Board of Relief, including grants of all State Boards, 303 ministers being on the roll, is $278; for widows, 302 being on the roll, $206. The Presbyterians have an "Honor Roll," to which any minister is eligible who has completed thirty years of service, who has attained sixty-five years of age and has been honorably retired. On this honor roll there were last year 342 ministers. The maximum pension offered is $600. Ministers not eligible for the honor roll by lack of years of service, etc., had in 1921 a maximum allowance of $500. The Baptists have a maximum of $600. One-half of this grant is the usual standard grant for widows. There are approximately 1,350 ministers and widows on the roll.

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BUSINESS MEN AND THE MINISTERIAL BOARDS

AT a meeting of the Corporation of the Congregational Board of Ministerial Relief, New Haven, Connecticut, February 17, 1922, the resignations of Lucien C. Warner, LL.D., and Mr. B. H. Fancher, who were ineligible for re-election on account of the expiration of a full term of six years as Directors, were regretfully accepted. Each had served as a Director for many years before the adoption under direction of the National Council of the rule of rotation in office. Resolutions expressing appreciation of their long and notable service were adopted. The fellowship of Congregational churches owes to these two Christian laymen, of the highest business standing, an incalculable debt for what they have done in helping to create and to promote the movement for the protection and inspiration of the ministry. May the number of men available for such Christian service be greatly multiplied!

Two men of the same type have been elected to succeed Dr. Warner and Mr. Fancher: Mr. Lucius R. Eastman of Christian Union Church, Upper Montclair, New Jersey, President Hills Brothers Company, New York, and Chairman of the Executive Committee Pilgrim Memorial Fund Commission, and Mr. Harry A. Moody of Central Church, Brooklyn, formerly Vice-President, The Woolworth Company, New York.

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THE CHURCHES AND THE ANNUITY FUND

IT is a pleasure to present in this number articles written by the New England Secretary, Rev. Frank W. Hodgdon, and the Western Secretary, Rev. Francis L. Hayes, D. D., whose extended and effective service for the Ministerial Boards has given an intimate knowledge of the conditions under which the Annuity Fund labors and the opportunities which it offers. They write under the distinct impression that the churches need to awaken to the consciousness that the request that the church should share in the payment of the annual dues of its pastor is not wholly for the benefit of the minister, but quite as truly for the protection and effectiveness of the church.

The reader of the following articles would do well to keep in mind that the Protestant Episcopal Church, having adopted a similar plan of annuity payments for the minister's age, recently raised and paid to the Church Pension Fund $8,400,000 and is now assuming through the local churches the entire dues of the rectors. Last year's payments on these dues by the churches reached the great total of $850,000.

Any one who may be interested in helping any Congregational church to take a share of the pastor's dues is asked to send for a copy of the booklet just off the press, "An Honor Roll

of Churches," which sets forth this factor of the Annuity Fund with concrete illustrations and something of the experience of a few of the nearly 130 churches which have taken favorable action.

The Annuity Fund from Another Angle

By Rev. Frank W. Hodgdon, New England Secretary

Quite naturally we think of the Annuity Fund in terms of ministers and of ministers only. The deepest significance of the Annuity Fund, however, is not, in my judgment, what it offers to ministers, but in what it offers to the churches. It is potential insurance, available for the churches against the demoralizing spectacle of aged ministers in a poverty like that of the most shiftless members of modern society. The vast majority of ministers have tasted poverty in their old age because they have used all of their energies in trying to be helpful to mankind. They have saved others, themselves they have not saved. To allow the faithful to suffer such unnecessary privation in the midst of present social conditions will, by reaction, weaken the spiritual foundations upon which the church as an organization must depend.

The Protection of the Church

Churches have been educated to see their duty toward their property and they insure it against fire everywhere, and against tornadoes in the land of tornadoes. *Old age annuities for ministers are actually an insurance of the churches against the ravages of destructive forces more formidable than fire and tornado.* The churches as a rule, admitting splendid exceptions, have not been so awake to the significance of this tremendous psychological fact as some of our more alert industrial organizations. But they will see it in time.

Because the churches have actually so much at stake spiritually, it behooves them to take the initiative in demanding that, whenever eligible, their ministers shall avail themselves of the offerings of the Annuity Fund. They should do this, because only so can they insure their spiritual holdings.

Fulfilling Expectations

In addition to this is the important moral consideration that the people in the churches who contributed to the Pilgrim Memorial Fund did it on the assurance that the plans of the National Council contemplated that when the Fund was raised the churches would cooperate with the ministers in carrying the annual cost of the old age protection, providing at least one-half of the needed annual amount. While there was no actual promise that this would be done, and while there was nobody indeed that could promise it because the churches in Congregationalism are absolutely independent units, nevertheless this expressed hope carries so much resemblance to a promise that the sensitive conscience of the churches may well take it into consideration. It is ever to be remembered that the churches as churches did not contribute to the Fund. Individuals in the churches did that, inspired by the action of the churches through their national representative organization, the Council. Now that these individuals have made the plan workable by their numerous and splendid gifts, the *churches as churches* ought to act at once in the spirit of cooperation.

Why Should the Church Share in the Minister's Dues?

By Rev. Francis L. Hayes, D.D., Western Secretary

The amount subscribed to the Pilgrim Memorial Fund is enough to rejoice in, but very far from enough to complete the task it begins. Its annual income is only one of the three constant streams that must flow into

an adequate pension treasury. The other two are the annual shares of the minister, and of the church or Board that he serves, in the dues of his membership in the Annuity Fund. This was involved from the beginning in the appeal for the Pilgrim Fund, as explained in all its literature.

The church that gave to the Pilgrim Fund and then does not put into its budget a share of its pastor's dues is like a builder who drives a bolt and then neglects to put on the nut that will hold the bolt in place and secure it in the performance of its task.

In common with all large Protestant bodies, we have started on the imperative task of establishing an honorable method of retiring the ministry. Nearly every active church in the denomination has taken part in the first step. The second step is as essential as the first and it is now time to take it.

Episcopal churches are required by canon-law to pay annually toward their rector's pension a fixed percentage of his salary. No canon-law operates among Congregational churches, but we now have a chance to show that no such law is needed and that our churches also can accomplish a great common task necessary to their self-respect and to their future effectiveness, though acting only under the impulsion of an appeal to their independent intelligence and to their free sense of fellowship and of moral obligation.

The Church Insuring Itself

Our National Council, State Conferences and Local Associations have made this appeal. All our National Boards have already responded to the appeal as meeting every test of sound finance and of actuarial law. Among the churches which have acted is the strong church at Winnetka, Illinois, which pays half the dues of two pastors and a foreign missionary, and established this custom on the recommendation of a committee of which a leading insurance expert was the chairman. At the opposite pole of financial strength, missionary churches and churches grouped in the support of the same pastor are also sharing in the pastor's dues.

A church thus assuming a permanent budget relation to the pension plan—not as a benevolence but as a part of its current expenses—by a small regular annual payment ranging from three per cent of the pastor's salary down to less than half of one per cent, is insuring itself against the possible burden of an aged pastor emeritus or of the family of a young pastor prematurely stricken down.

Increasing the Salary, No Substitute

Increasing the pastor's salary, however demanded it may be by other considerations, is in no sense a substitute for this provision. This is true, first, because increasing a minister's current-expense money has been proven in practice to be no assurance that his old age is thereby provided for. It is true, secondly, because it leaves him without any share in his potential equity in the Pilgrim Memorial Fund. This equity amounts to approximately $60 a year and all it will earn at four per cent compound interest until he is 65 or 68 years of age. This grows rapidly into a substantial sum of money, which belongs to him or his family whatever may happen to him before reaching annuity age, and is then capable of providing—without counting the payments made by himself and his church—an old age annuity ranging from $100 to $800, according to whether he is 55 or 25 years of age.*

Experience thus far warrants the faith that as fast as the churches shall clearly understand the considerations here outlined, they will desire to cooperate with their pastor in the fulfilment of conditions that will render him eligible to the great protection offered by the Pilgrim Memorial Fund.

* Reference in this paragraph is made to the permanent Expanded Plan.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

A CONGREGATIONAL BENEVOLENCE

A VERY beautiful expression of reverence for personality in the Congregational Fellowship is the Congregational Home for the Aged in Brooklyn, founded largely through the efforts of the New York City Auxiliaries of the Woman's Home Missionary Union, all of the Congregational churches in New York City sharing in its maintenance.

A large family lives in the beautiful Colonial building which has been erected by the gifts of the "wise and willing-hearted." One wing of the building is the beautiful "Dykes Memorial," erected by the parents as a tribute to a daughter's devotion.

Into the lives of the Home family there come many rich experiences and in a gently reminiscent mood, the birthday of Abraham Lincoln was observed in an original program of personal interest, as follows:

Records on the Victrola suitable to the occasion.
Miss S— opened with a sketch of his life.
Story of a Quaker sergeant in the Civil war.
Poem.
Miss W— entertained him in her home in Illinois.
Miss R— told of his visit to his son.
Mrs. M— roomed in a hotel for several days opposite where he was staying.
Mrs. R— shook hands with him twice; he told her a funny story.
Miss M— sat behind him and Mrs. Lincoln in Plymouth church.
Miss L— told of his night visit to Beecher.
Mrs. P— had friends in the same box at Ford's theatre.
Miss V— visited in Washington for three months during his administration.
Mrs. A— attended the inauguration services.
Mrs. Q— told of the excitement in New York over the news of his assassination.
Mrs. Mc— told of the effect of the news of his death on the City.
Miss C— saw him lying in state at City Hall.
Miss W— read a poem written on his hundredth anniversary.
Exercises closed with the singing of "America."

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TWO INTERESTING MEETINGS

A VERY important and interesting occasion was the meeting of the presidents of Alliances of the W. H. M. A. of Massachusetts and Rhode Island held in Boston recently. There were present also the Board of Directors of the W. H. M. A. and the presidents of the State Unions of Maine, New Hampshire, Vermont and Massachusetts. The Workers' Conference included in the program was particularly helpful, presenting in attractive fashion the Home Missions' emphasis in present-day opportunities.

Christian Americanization, interpreted under the title "American Women of Destiny," was most appealing. Very clearly there passed before the mind's eye the American woman of to-morrow—the blood of mingled races in her veins, the accents of "other tongues" in her speech; to-day a student in our public schools and higher institutions of learning—tomorrow a potent factor in the future of America.

"Her feet upon the land of lands
Amid the centuries she stands,
Crowned with the Past's great history,
And in her hands, what is to be."

Christian Americanization involves great issues and releases mighty forces. Its challenge to Christian women is imperative: hence their ready response to the call of Ellis Island and of Schauffler Missionary Training School, both being opportunities for patriotic Christian service. A program for a meeting on the subject has unlimited possibilities. In preparing it, use the imagination and also make a sympathetic approach to the theme.

The spiritual emphasis in home missions was evidenced in the beautiful devotional part of the program—our need of spiritual power, that we may do the work; the infinite resources of divine power within our reach—the impossibility of the task without the divine enabling. "Without me ye can do nothing."

Has your Auxiliary adopted the Pilgrim Prayer Guild and the Fellowship of Prayer as helps in the development of spiritual life?

Methods of imparting missionary information to our young people and children were described by maps and charts. Methods of organization for Young Women's Societies were suggested. We have the opportunity today of training our successors in the Home Missions task; how unwise if we neglect this opportunity to provide leadership for America's New Day.

Have you appointed your delegate to Northfield? was asked of the leaders assembled at the meeting. The question might well include other Summer Conferences. Conquest by intelligence is fundamental to all success in missions. How may we hope to enlist any group in a cause of which they are uninformed? The best method yet found is through the study courses in the Summer Schools and Conferences. The expenses of at least one delegate at a Summer Conference should be an item on the budget of every missionary auxiliary. One goal of the Federation is—the home mission study text book in every missionary society.

The General Secretary also was present at a dinner in Philadelphia, at which the Woman's Missionary Societies of six Congregational churches were present. An interesting discussion of auxiliary problems and activities followed the dinner, special emphasis being placed on missionary education through the Sunday School chart and the Summer Conferences.

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SUMMER CONFERENCES, 1922

Council of Women for Home Missions:

Dallas, Texas, Sept. 24-29
DeLand, Fla., Jan. 22-27, 1923
East Northfield, Mass., July 5-12
Illinois-Missouri (Lebanon, Ill.) June 13-17
Lake Geneva, Wis., July 3-10
Minneapolis-St. Paul May 31-June 7
Mt. Hermon, Cal., July 8-16
St. Petersburg, Fla., Jan. 15-20, 1923
Los Angeles, Southern Cal., May 28-June 2
Wilson College, Chambersburg, Pa., June 28-July 6
Lake Winona, Ind., June 21-28
Chautauqua, N. Y., August 12-18
Boulder, Colo., June 21-28
Oklahoma City, date announced later.

Missionary Education Movement:

Blue Ridge, N. C., June 23-July 3
Silver Bay, N. Y., July 7-17
Asilomar, Cal., July 11-21
Ocean Park, Me., July 19-29
Seabeck, Wash., July 26-August 4
Lake Geneva, Wis., July 28-August 7
Estes Park, Col., date to be announced later.

As I have talked with the heads of Young People's departments in regard to the advantages of young people attending our Summer Missionary Conferences, I have found that all agree on four main points: that they are a training school for missionary leadership, that meeting missionaries from all Boards gives one a breadth

of view, that the enthusiasm brought back to the local society is a great asset, and that associating with devoted, Christian people of their own age, and knowing the leaders gives a new sense of consecration and a new reaching out for a life of service.

I wonder have we emphasized the fact that it is a training school for leadership. Experts are there to bring their knowledge. The advantage of young people having the training of these experts and then in turn meeting a group from the local church to provide mission study leaders for circles in various sections of a town is easily recognized. More and more interested older missionary workers in the churches are saying: "We never had training for leadership when we were young. Get a younger person." The feeling that one *knows* one's subject gives power in leadership.

Meeting and talking with the missionaries from the fields gives a young person a sense of reality in connection with the fields, and a sense of being in close touch with the workers. A young person will never forget the association and the message given by a devoted worker, while a written message in book or leaflet fades rapidly. During the afternoons of recreation and play come the refreshment and new strength to grasp the thoughts given. In song and church hymns the heart is renewed to fresh devotion.

Enthusiasm belongs to youth usually. Young people are going to be enthusiastic about something and are going to impart their enthusiasm. If a Young People's Society pays for a delegate to a Summer Conference as soon as possible after the return of the delegate a report should be given to conserve the enthusiasm and start results.

The heart to heart talks with denominational leaders who emphasize the valuable points brought out by the speakers at the Conference are invaluable to young Christians; they gain a new poise by hearing other young Christians in discussion groups and many a decision for the Christian ministry and service is made in the quiet walks and talks with God in the forest and beside the seashore, with the hills adding to their strength.

JEANNETTE S. BAIRD.

Seattle, Washington.

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PROGRAM TOPICS.

Topic for April is "Young America at the Crossroads."

Topic for May: "A Noble Army," which relates to the Ministerial Boards.

There is also the Lenten Thank Offering program, covering the work of all National Homeland Societies, prepared by the Woman's Home Missionary Federation.

SANCTUARY

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window pane, or, when the noon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings
And touched by the White Light Ineffable.

—CLINTON SCOLLARD.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* 287 Fourth Avenue, New York, N. Y.

Receipts for February, 1922

The Daniel Hand Educational Fund for Colored People

Income for February from investments	$3,883.25
Previously acknowledged	29,277.22
	$33,160.47

Current Receipts

EASTERN DISTRICT

MAINE—$257.37.

Auburn: Sixth Street Ch., 3.95. **Bath,** Central Ch., box books for Brewer Normal School; Winter Street Ch., bbl. goods for Tougaloo College. **Bridgton:** S. S., books, etc., for Athens, Ala. **Eastport:** S. S., Central Ch., Lincoln Memorial, 6.70. **Farmington:** Ch., bbl. goods for Brewer Normal School. **Fayette:** J. H. D., 5. **Gorham:** Ladies of Ch., box goods for Brewer Normal School; Miss E. B. E., for Talladega College, 25. **Harrison:** S. S. Lincoln Memorial, 2.40. **Hiram:** S. S., Lincoln Memorial, 5.66. **Houlton,** Miss'y Soc., box goods for Brewer Normal School. **Island Falls:** S. S., Lincoln Memorial, 13; Mrs. L. F. R., package goods for Brewer Normal School. **Jackman:** Ch., 2.50. Norway, Mrs. E. N. S., box goods for Brewer Normal School. **North Yarmouth:** S. S., Lincoln Memorial, 5. **Portland:** Stevens Avenue, S. S., Lincoln Memorial, 11.08; Williston, Ch., bbl. goods for Athens, Ala.; West S. S., Lincoln Memorial, 7.25; Woodfords Ch., and C. E. Soc. bbl. goods for Athens, Ala.; J. M. G., 25; Williston Ch., bbl. goods for Brewer Normal School. **Richmond:** S. S., 1. **Saco:** E. S., 25; G. E. L., 15; for Tougaloo College. **Solon:** S. S., for Pleasant Hill, Tenn., 3.80. **South Berwick:** S. S., Lincoln Memorial, 8.82; H. S. and J. S., special, 40. **Strong:** Queen Esther's Circle, goods for Brewer Normal School. **Waterville:** Woman's Federation, bbl. goods for Brewer Normal School. **Wilton:** Mrs. M. Y., bbl. goods for Brewer Normal School. **Woodfords:** Ch., for Moorhead, Miss., 5; Ch., box goods, Jr. C. E. Soc., goods for Brewer Normal School; and for Marion, Ala.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 46.21.

NEW HAMPSHIRE—$174.07.

Bennington: S. S., 6.43. **Bristol:** Ch., 20. **East Andover:** S. S., Lincoln Memorial, 5.28. **East Rindge:** C. E. W., 10; E. L. W., 5, for American Highlanders. **East Rochester:** Miss E. S., for Pleasant Hill, Tenn., 5. **Etna:** S. S., Lincoln Memorial, 3. **Keene:** First Ch., S. S., for Pleasant Hill, Tenn., 21.50; Mrs. E. C. W., Magazines for Lincoln Academy. **Lancaster:** Mrs. G. C. T., for Talladega College, 1. **Portsmouth:** Mrs. S. M., for McIntosh, Ga., 6.36. **Rochester:** First Ch., Lincoln Memorial, 6.90. **Warner:** Ch., for Kindergarten at Talladega, Ala., 26.10. "Friends in New Hampshire" for Straight College, 57.50.

VERMONT—$192.51.

Brownington: Ladies' Soc., for Pleasant Hill, Tenn., 5. **Burlington:** E. P. Van P., for Straight College, 5. **East Shoreham:** Missionary Soc., box goods for Albuquerque, N. M. **Hartford:** L. C. H., 7.50. **Johnson:** First S. S., 4. **McIndoe Falls:** S. S., 2.64. **Middlebury:** Middlebury Branch, goods for Albuquerque, N. M. **Underhill:** S. S., Lincoln Memorial, 3. **Morrisville:** Ch., 10. **Newbury:** Ch., 58. **Orwell:** S. S., Lincoln Memorial, 5. **Pittsford & Florence:** Missionary Soc., goods for Albuquerque, N. M. **Post Mills:** Mrs. C. E. D., for McIntosh, Ga., 4. **Randolph:** W. H. M. U., package goods for McIntosh, Ga.; Miss N. W. T., for Talladega College, 10; Bethany Ch., L. M. Soc., bbl. goods for Moorhead, Miss. **Richmond:** S. S., Lincoln Memorial, 8. **Rochester:** Homeland Club, box books for Brewer Normal School. **West Brattleboro:** First S. S. Lincoln Memorial, 7.12. **Westmore:** S. S., Lincoln Memorial, 2.25. Friends in Vermont for Straight College, 61.

MASSACHUSETTS—$3,242.14.

Abington: First S. S., Lincoln Memorial, 4.90. **Amherst:** Second Ch., C. E. Soc., for Pleasant Hill, 3; South Ch., 9.50. **Amesbury:** Union Ch., 15.86. **Andover:** Free Ch., Missionary Soc., for Lexington, Ky., 5; P. F. R., for Talladega College, 10. **Ashfield,** Ch., 4.38. **Athol:** Mrs. W. H. B., for Talladega College, 10. **Auburn:** S. S., Lincoln Memorial, 6.65. **Bedford:** S. S., Lincoln Memorial, 9.79. **Billerica:** L. M. S., bbl. goods for Moorhead, Miss. **Boston:** Old South Ch., 1,984.68; A. H. G., for Talladega College, 50; Mrs. F. B. J., for Talladega College, 25; S. F. W., for Talladega College, 1. **Bridgewater:** Central Square S. S., for Pleasant Hill, Tenn., 25. **Brighton:** Mrs. C. P. and Miss E. T., Lincoln Memorial, 10. **Brookline:** Driscoll School, goods for Athens, Ala.; C. F. K., for Talladega College, 8. **Carlisle:** C. E. Soc., 5. **Charlton:** Ch., 6. **Chelmsford,** K. E. K., 60. **Dalton:** Miss C. L. C., for Talladega College, 50. **Dana:** Ch., Lincoln Memorial, 3.15. **Dennis:** South Ch., 5.25. **Dorchester,** Harvard Ch., 38; Village Ch. S. S., 2.50. **Dudley:** S. S., Lincoln Memorial, 7.45. **East Taunton:** S. S., Lincoln Memorial, 4.03. **Everett:** Mystic Side S. S., Lincoln Memorial, 10. **Fall River:** C. E. B., for Talladega College, 10; Miss C. L. B., 25; Miss A. H. B., 25, for Talladega College; J. F. B., for Talladega College, 5. **Fitchburg:** Rollstone Ch. S. S., for Sidewalk fund at Santee, Neb., 2.50; F. F., for Talladega College, 5. **Grafton:** Evangelical S. S., 2.37. **Granby:** S. S., Lincoln Memorial, 10. **Greenfield:** G. M., for Straight College, 5. **Hamilton:** First Ch., 10 (1.69 of which Lincoln Memorial from S. S.). **Haydenville:** S. S., Lincoln Memorial, 9. **Hingham:** Ladies' Soc., for Porto Rico, 12. **Holyoke:** Second Ch., for Tougaloo College, 25. **Hyde Park:** First Ch., 171; First Ch., Junior Dept., for Tougaloo College, 5. **Jamaica Plain:** C. F. D., for Talladega College, 10. **Lancaster:** S. S., Lincoln Memorial, 4.33. **Lawrence:** Lawrence St., S. S., Lincoln Memorial, 18.66. **Lee:** M. L. B. for Talladega College, 25. **Leicester:** John Nelson Memorial Ch. S. S., 29.90. **Littleton:** S. S., for rebuilding Dormitories at Pleasant Hill and Fessenden, 11.75. **Longmeadow:** C. E. Soc., for Pleasant Hill, 10. **Ludlow:** First S. S., Lincoln Memorial, 5. **Middleboro:** Central Ch. S. S., 9.39. **Neponset:** Trinity S. S., Lincoln Memorial, 25. **New Salem:** First Ch., 6.75. **Newton:** E. H. K., for Talladega College, 2. **Northampton,** First Ch., 6.50; C. H. L., for Talladega College, 1. **Northampton:** C. P. B., for Talladega College, 10. **Plymouth,** Ch. of the Pilgrimage, 2.50. **Plympton:** S. S., Lincoln Memorial, 3.33. **Reading:** Miss M. B., box goods for Marion, Ala. **Roxbury,** "Friends," 1. **Sharon:** First Ch., 66.50. **Shelburne,** M. D., for Straight College, 1. **Somerville:** Prospect Hill Ch., Daughters of Covenant, two boxes goods for Marion, Ala. **Springfield:** H. C. H., for Talladega College, 10; I. C. F., for Talladega College, 15; Longmeadow Ch., for Straight College, 10. **Tewksbury:** Miss M. F. S., books, etc., for Lincoln Academy. **Ware:** Mrs. L. A. P., for Fort Berthold Mission, 8. **Wayland:** Ch., 1: Trinitarian S. S., 2. **Westboro,** Ch., 5. **West Brookfield:** G. K. B., for Pleasant Hill, Tenn., 10. **Williamstown:** First Ch., box goods for Tougaloo College. **Worcester:** Adams Square Ch., 40.50; E. C. W., for Talladega College, 20; Old South S. S., Lincoln Memorial, 50.95; Tatnuck Ch., F. A. Sanborn's Class, for Lexington, Ky., 25. **Yarmouth,** First S. S., 3.07; "Friends in Mass.," for Straight College, 96.

RHODE ISLAND—$939.09.

Pawtucket: Park Place Ch., 92.50; Woman's Guild, for Talladega College, 25; Peace Dale, Ch., 92.91; Peace Dale, Mrs. H. P. B., for Talladega College, 100. **Providence,** Beneficent Ch. S. S., Lincoln Memorial, 15; Central Ch., 510; C. W. B., 5; R. L. C., 10; S. L. D., 25; Miss E. W. S., 50, for Talladega College. **River Point,** S. S., Lincoln Memorial, 13.68.

CENTRAL DISTRICT

CONNECTICUT—$4,102.20.

Ansonia, L. N. A., for Talladega College, 20.

Berlin, W. M. S., for Lexington, Ky., 25. **Bethany,** S. S., Lincoln Memorial, 5. **Bridgeport:** Black Rock S. S., Lincoln Memorial, 5.45. **Brooklyn,** S. S., Lincoln Memorial, 4.50. **Chester,** Ch., box goods for Tougaloo College. **Cheshire,** S. S., Lincoln Memorial, 22.46. **East Haven,** Ch., 32.92. **East Hampton,** C. G. B., for Talladega College, 25. **Ellington,** S. S., Lincoln Memorial, 3.51. **Enfield,** First Ch., 41.43; First Ch., from the Frederick A. King Fund, 30.40; Mrs. M. A. B., for Marion, Ala., 20. **Georgetown,** E. O. M., for Tougaloo College, 5. **Glastonbury,** S. H. W., for Tougaloo College, 25. **Goshen:** S. S., 6.60. **Groton:** S. S., 3; Miss J. C., in Memory of Sarah L. Smith and Mary E. Meech, 30. **Hanover:** S. S., Lincoln Memorial, 3.38. **Hartford:** Windsor Avenue Ch., for McIntosh Ga., 5; Windsor Ave. Ch., C. E. Union, for Marion, Ala., 6; also box goods, A. A. W., 50; E. C. R., 5; H. H. L., bbl. goods for Talladega College; Mrs J. C. W., for Talladega College, 50; J. H. R., for Talladega College, 10; W. F. G., for Tougaloo College, 5. **Kensington:** Mrs. C. H., for Marion, Ala., 3.19. **Litchfield:** W. M. S., for Lexington, Ky., 1.63 **Meriden:** Mrs J. W. C., for Talladega College, 5. **Naugatuck:** H. B. T., for Talladega College, 1.000; H. W., for Talladega College, 100. **New Britain:** South Ch., 75.32; E. C. R., 20; E. R. E., 5; Mrs. F. H. T., 25, for Talladega College. **New Fairfield,** Ch., 5.60. **New Haven:** Center Ch., 1,000; United Ch., School, for Santee Indian School, 4.86; Westville Ch., S. S., 6.02; E. G. R., 10; M. E. L. D., 5; F. E. H., 10; Miss S. S. W., 25; Mrs. R. T., 15; T. H., 50, for Talladega College. **New London:** First Ch., 20; Miss P., for Athens, Ala., 1. **New London:** Mrs. L., for Talladega College, 5; E. D. B., for Talladega College, 20; The Westmore Helpers, Inc., for Talladega College, 35. **Norwalk:** S. S., 8.60; G. I. B., for Dorchester Academy, 10. **Norwich:** Park Ch., for Talladega College, 5; Park Ch., Woman's Association, 15; S. C. W., for Lexington, Ky., 10; Miss E. M. N., for Talladega Colege, 200; Mrs. H. H. O., for Talladega Colege, 100. **Oakville,** W. M. S., for Lexington, Ky., 5. **Plantsville,** S. S., for Lexington, Ky., 59.17. **Portland,** First Ch., 12.32. **Rocky Hill:** Mrs. N. E. S., 10. **Roxbury:** Ch., 5. **Sharon:** S. S., Lincoln Memorial, 4.81. **So. Manchester:** Mrs. M. O. C., for Talladega College, 15. **Stonington:** Second S. S., 10. **Talcottville:** J. G. T., 300. **Terryville:** Mrs. E. C. B., 25; Miss M. L. B., 15. **Thomaston,** First S. S., 8.22. **Washington:** First Ch., 20.50. **Waterbury:** Second Ch., S. S., Lincoln Memorial, 22.40; C. S. H., for Tougaloo College, 25; I. H. C., for Talladega College, 25. **Wethersfield:** S. S., for Pleasant Hill, 50. **Whitneyville:** S. S., 12.50. **Willimantic:** G. S. E., for Talladega College, 5; J. M. S., for Talladega College, 10. **Windham:** S. S., Lincoln Memorial, 12.16. **Winsted:** Mrs. C. G., for Talladega College, 25; E. R. H., for Talladega College, 5; "Friends in Conn.," for Straight College, 37.

The Missionary Society of Connecticut, by Rev. William F. English, Treasurer, $140.75.

NEW YORK—$2,243.90.

(Donations, $1,943.90; Legacy, $3,000.)

Albany: Miss L. F., for Fort Berthold Mission, 2. **Aquebogue:** S. S., 4.66; W. M. Soc., four bbls. goods for Marion, Ala. **Blooming Grove:** S. S., 5. **Brooklyn:** Plymouth Ch., 12.90; St. Mark's Ch., Bible School, 10; C. M. H., 10; Miss E. C. H., 25; E. H., 10; J. A. G., 15; Miss J. H., 2; M. B. W., 5; M. L. R., 5; D. A. Z., 50, for Talladega College; Mrs. R. E., three packages of goods for Marion, Ala. **Canaan:** S. S., Lincoln Memorial, for Piedmont College, 5. **Canandaigua,** F. H. H., for Tougaloo Colege, 5. **Catskill:** M. C. W., 10. **Chenango Forks:** L. M. S., bbl. goods for Marion, Ala. **Corning:** First S. S., 8.38. **Cortland,** A. N. W., for Talladega College, 2. **Friendship:** S. S., for Marion, Ala., 10; L. M. Soc., bbl. goods for Marion, Ala. **Gasport: Miss** I. C., box goods for Marion, Ala. **Groton City:** L. M. Soc., bbl. goods for Marion, Ala. **Henrietta:** Woman's Guild, box goods, for Brewer Normal School. **Honeoye:** S. S., for Marion, Ala., 17. **Lackawana:** Roland Ch., 8.30. **Messina:** Mrs. G. R., goods for Emerson Institute. **Middletown:** S. S., Bible Gleaners, for Marion, Ala., 5. **Morristown:** L. M., Soc., bbl. goods for Marion, Ala. **New Haven:** S. S., Lincoln Memorial, 5; Friendly Fund, Inc., for Talladega Colege, 50. **New York:** Messrs. B. T. & G., for Talladega College, 5; C. H. D., for Talladega College, 100; G. R. B., for Talladega College, 25; Mrs. N. M. P., for Talladega College, 50; "A Friend," for Brewer Normal School, 1.25; "A Friend," 1,000. **Niagara Falls:** First Ch., S. S., 7. **Poughkeepsie:** C. K., for Talladega College, 10. **Richmond Hill:** Union Ch. S. S., 25. **Riverhead:** Sound Avenue, Ch., three bbls. goods for Marion, Ala. **Rushville:** Ch., Lincoln Memorial, 5. **Savannah,** W. M. Soc., box goods for Marion, Ala. **Sherburne:** Miss C. E. P., for Talladega College, 250; Mrs. G. P. N., for Talladega College, 150. **Sherill:** L. M. Soc., bbl. goods for Marion, Ala. **Sidney:** W. M. Soc., two boxes goods for Marion, Ala. **Syracuse:** W. H. R., box goods for Marion, Ala. **Woodhaven:** Christ Ch., for Lexington, Ky., 3.41. "Friends in N. Y." for Straight College, 20.

Legacy

Syracuse: Mary Elizabeth Gere, $3,000.00.

NEW JERSEY—$188.83.

Chatham: Stanley Memorial Ch., S. S., 12.45. **Plainfield,** Swedish S. S., 3; S. H. for Talladega College, 10. **Montclair:** Miss C. S. H., for Tougaloo College, 155. **Upper Montclair:** Miss A. L. M., package cards for Lincoln Academy. **Vineland:** Ch. of the Pilgrims, S. S., Lincoln Memorial, 8.38.

PENNSYLVANIA—$220.00.

Philadelphia: C. S. H., for Pleasant Hill, Tenn., 200; Mrs. M. E. M., for Marion, Ala., 5. **Pittsburgh:** Mrs. D. E. T., for Piano Fund Thomasville, Ga., 10. "Friends in Pa.," for Straight College, 5.

DISTRICT OF COLUMBIA—$30.00.

Washington: Rev. J. B., for Talladega College, 5; H. A. T., for Talladega College, 25.

OHIO—$479.46.

Ashland: Mission Study Class, for Marion, Ala., 16. **Castalia,** Friends, bbl. goods for Lincoln Academy. **East Cleveland:** Mayflower Ch., 24. **Elyria:** F. A. S., for Talladega College, 10. **Ira:** C. O. H., for Talladega College, 1. **Kent:** H. L. S., for Talladega College, 10. **Newton Falls:** S. S., Lincoln Memorial, 12.25. **North Fairfield:** Miss'y Soc., for Pleasant Hill, Tenn. 15. **Painesville:** Union Ch., Lincoln Memorial, 2.15. **Toledo:** Plymouth Ch., bbl. goods for Moorehead, Miss; W. F. D., 10; Miss C., 5; E. C. K., 50. "Friends in Ohio," for Straight College, 3.

The Ohio Woman's Home Missionary Union, by Mrs. H. H. Hosford, Treasurer, $321.06.

INDIANA—$1.00.

Fort Wayne, J. S. H., for Talladega College, 1. **Winona Lake: Miss** A. E. Y., bbl. goods for Marion, Ala.

MICHIGAN—$206.00.

Allegan: Federated Ch., for S. A. at Trinity School, 2. **Bedford:** S. S., Lincoln Memorial, 4. **Constantine:** Ch., bbl. goods for Athens, Ala. **Detroit:** Miss A. V. B., for Talladega College, 10; Mrs. A. D. F., for Fort Berthold Mission, 2; E. W. W., for Tougaloo College, 10. **Frankfort:** S. S., Lincoln Memorial, 3. **St. Clair:** F. W. M., for Talladega Colege, 25. **Three Oaks:** The Edward K. Warren Company, for Talladega College, 100. "Friends in Mich." for Straight College, 15.

Michigan Congregational Conference, by Rev. John W. Sutherland, $25, for Scholarship at Santee, Neb.

WESTERN DISTRICT

ILLINOIS—$676.33.

Area: S. S., Lincoln Memorial, 5. **Aurora:** New England Ch., 20. **Chandlerville:** Ch., 3. **Chicago:** Argyle Community S. S., Lincoln Memorial, 4.50; Austin Ch., 3.14; Bethany Union Ch., 55; Bethany, Union Ch. S. S., Lincoln Memorial, 56.92; Doremus Ch., 2; Galewood, Ch., 40c; Grayland Ch., 2.42; Hyde Park Ch., 10; New First Ch., by M. L. W., 5; Thomas Memorial, 8; Warren Avenue, 9.27; Box Committee, by Mrs. Gammon, box goods for Moorhead, Miss; Miss M. P. G., for Talladega College, 15; W. P. W., Lincoln Memorial, 1. **West Chicago:** First S. S., 5. **Crystal Lake:** G. G., for Lexington, Ky., 5. **Decatur:** W. H. M. U., for Pleasant Hill, Tenn., 50. **DeKalb:** Ch., box goods for Moorhead, Miss. **Downers Grove:** Ch., 13.20. **Evanston:** H. R. H., for Talladega College, 20; F. H. T., for Fort Berthold Mission, 100. **Galva:** First S. S., Lincoln Memorial, 10.53. **Kewanee:** First Ch., 11.68. **Lee Center:** W. M. S., for Lexington, Ky., 5. **Marseilles:** Ch., 2.96. **Monroe Center:** S. S., Lincoln Memorial, 8. **Oak Park:** Third Ch., 15.48. **Oneida:** Ch., 8. **Paxton:** Mrs. J. B. S., box goods for

Marion, Ala. **Peoria:** Union Ch., 15. **Pekin:** Ch., 8. **Rolo:** Ch., 9.75. **Seatonville:** S. S., Lincoln Memorial, 5. **Shabbona:** S. S., Lincoln Memorial, 6.67. **Wadsworth:** Millburn, S. S., Lincoln Memorial, 2.25. **Washburn:** Ch., 8. **Waverly:** Ch., 3.53; S. S., Lincoln Memorial, 8.34. **Whiteflock:** Ch., 4.40. **Wilmette:** Ladies' Guild, for Pleasant Hill, Tenn., 30; East End Circle, for Pleasant Hill, Tenn., 10. **Wyanet:** Ch., 5. **Wyoming:** S. S., 2.14.

The Woman's Home Missionary Union of Illinois, by Miss Cora Barnard, Treasurer, $97.75.

IOWA—$148.60.

Cedar Falls: Mrs. V. A. B., for Talladega College, 10. **Davenport:** E. B. H., for Talladega College, 25. **Des Moines,** J. C. C., for Talladega College, 10; A. D. M., for Tougaloo College, 5. **De Witt:** S. S., 6.50; also Lincoln Memorial, 7.10. **Grinnell:** L. M. C., for Pleasant Hill, Tenn., 10; M. C., for Talladega College, 15. **Iowa City:** Miss A. L. B., for Talladega College, 5. **Marshalltown,** H. G. B., for Tougaloo College, 25; H. G. B., for Talladega College, 25. **Mason City:** Mrs. C. W. D., for Talladega College, 5.

WISCONSIN—$32.00.

Madison, Mrs. A. V. M., for Tillotson College, 5; E. S. W., for Lexington, Ky., 2. **Waukesha:** G. F. B., for Tougaloo College, 25.

MINNESOTA—$263.02.

Minneapolis: H. W. L., for Talladega College, 5; Dr. C. N., for Talladega College, 15; Miss C. W., for Talladega College, 15. **Northfield:** Carleton College Y. M. C. A., for Pleasant Hill, Tenn., 58.94.

Through the Congregational Conference of Minnesota, $169.08.

MISSOURI—$89.10.

Kansas City: O. J. H., for Talladega College, 5. **Meadville,** Ch., 13.60. **Webster Grove:** First Ch., 20.50. **St. Louis:** Hope Ch., J. B., for Pleasant Hill, Tenn., 25; Pilgrim S. S., for Pleasant Hill, Tenn., 25.

KANSAS—$134.17.

Ash Rock: S. S., Lincoln Memorial, 9.66. **Emporia:** N. A. N., for Talladega College, 50. Emporia Telephone Co., for Talladega College, 5. **Edwardsville,** E. T., for Talladega College, 2. **Humboldt:** "A Friend," 2. **Lenora:** First Ch. S. S., 25. **Manhattan:** First Ch., for Emerson Institute, 30. **Plevna:** S. S., Lincoln Memorial, 10.51.

NEBRASKA—$325.95.

Crete: Ch., 33.53. **Franklin:** Ch., 5. **Geneva:** Ch., 5. **Hartington:** Rev. S. A. W., for rebuilding at Fessenden and Pleasant Hill, 5. **Hastings:** Ch., 2. **Irvington:** Ch., 4. **Lincoln:** Butler Avenue S. S., Lincoln Memorial, 3.30; First Ch., 32; Plymouth Ch., 140. **Carroll:** Ch., 10.33. **Omaha:** First Central Ch., 40. **Newcastle:** S. S., Lincoln Memorial, 21.79. **Norfolk:** First Ch., 2. **Scribner:** Ch., 2. **Taylor:** Missionary Soc. for Moorhead, Miss., 10.

The Nebraska Woman's Home Missionary Union, Mrs. C. J. Hall, Treasurer, for Pleasant Hill Academy, 10.

NORTH DAKOTA—$317.10.

Elbowoods, Ch., for Fort Berthold Mission, 8. **New Rockford:** Mission Band, for Fort Berthold Mission, 9.10.

North Dakota Native Missionary Society, by T. L. Riggs, $300.

COLORADO—$41.50.

Boulder: Mrs. E. S. W., for Talladega College, 25. **Greeley:** Park S. S., Lincoln Memorial, 11.50. **Denver:** First S. S., Lincoln Memorial, 5.

OKLAHOMA—$1.50.

Anadarko: S. S., 1.50.

ARKANSAS—$5.00.

Dermott: C. L. F. S., for Straight College, 5.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—$402.93.

Benicia: Ch., 2.01; S. S., 48c. **Fresno:** First Ch., 14.63. **Oakland:** Olivet, 2.83. **Palo Alto:** 10.14. **Salida:** 97c. **San Francisco:** Ocean View, 1.94; L. S. S., for Oriental Missions, 30. **Saratoga:** S. D. B., for Talladega College, 2.50. **Sunol Glen:** 2.43.

W. H. M. U. of Northern California, for Fort Bidwell Building Fund, 300. Also for S. A. at Albuquerque, N. M., 35.

CALIFORNIA (SOUTHERN)—$389.86.

Bakersfield: Chinese S. S., 5.15. **Berkeley:** First Ch., box goods for Albuquerque, N. M. **Huntington:** Mrs. W. K., package goods for Tillotson College. **Long Beach:** Miss F. C. C. for Talladega College, 10. **Los Angeles:** First, 100. First Ch., goods for Albuquerque, N. M.; Olivet Ch., Missionary Soc., package goods for Tillotson College. **Norwalk:** Rev. H. E. P., for Pleasant Hill, Tenn., 1. **Redlands:** First Ch., goods for Albuquerque, N. M.; J. P. F., for Talladega College, 5. **Riverside:** 30. **San Diego:** First Ch., 76.36; Ladies' Miss. Soc., goods for Albuquerque, N. M. **So. Pasadena:** Oneonta Missionary Soc., package goods for Tillotson College. **Whittier:** 60.

Woman's Home Missionary Union of Southern California, 102.35. (50 of which from Claremont W. H. M. U., for Ryder Memorial Hospital).

WASHINGTON—$59.70.

Arlington: S. S., 3. **Chattaroy:** S. S., 1. **Clear Lake:** S. S., 2. **Colville:** Ch., 5. **Dayton:** S. S., for Day Nursery, Santuree, P. R., 10.70. **Eagle Harbor:** Y. P., 3.50. **Edmonds:** Ch., 1.50. **Everett:** First Ch., 10. **Medina:** 6. **Seattle:** Columbia, 1. **Yakima,** 16.

UTAH—$18.80.

Vernal: Domestic Science Dept., for Willcox Academy, 5.50; Mrs. J. M. A., for Willcox Academy, 13.30.

IDAHO—$7.62.

Milan: Ch., 5; S. S., 2.62.

NEVADA—$29.93.

Reno: 29.93.

ALASKA—$1.00.

Douglas: S. S., 1.

THE SOUTH

VIRGINIA—$50.00.

Cappahosic, Gloucester School, Lincoln Memorial, 50.

KENTUCKY—$310.

Berea: Union Ch., 50. **Lexington:** Alumni League, for Chandler Normal School, 200; The Misses Sharpe, for Chandler Normal School, 10. **Louisville:** Plymouth Ch., 50.

NORTH CAROLINA—$529.92.

(Donations, 29.92; Legacy, 500.)

Bear Creek: Ch., 2.55. **Bricks:** The Tri-County Federal Farm Loan Association, for Jos. K. Brick School, 10. **Dry Creek,** Ch., 3. **Dudley:** Ch., Lincoln Memorial, 8.10. **Mooresville:** Ch., 90c. **Winston-Salem:** Ch., 5.37.

Legacy

Enfield: George B. Curtis, for the Joseph K. Brick School, 500.

TENNESSEE—$374.83.

Gallatin: Dr. C. D. R., for Pleasant Hill, Tenn., 1. **Monterey:** S. M. L., for Pleasant Hill, Tenn., 5. **Nashville:** Union Ch., for Talladega College, 10. **Pleasant Hill:** Student, for Pleasant Hill Academy, 10; Local Friends, Teachers, Ex-Students and Graduates for Electric Light Fund, for Pleasant Hill Academy, 348.83.

GEORGIA—$32.50.

Atlanta: First Ch., 20. **McIntosh:** J. T. R., for Dorchester Academy, 10. **Savannah:** Miss J. V. C., for McIntosh, Ga., 2.50.

ALABAMA—$291.95.

Anniston: First Ch., Lincoln Memorial, 5.50. **Cotton Valley:** School, Lincoln Memorial, 43. **Florence:** City Commissioners, for Burrell Normal School, 200. **Gadsden:** Ch., 3.25. **Ironaton:** S. S., 10. **Marion:** Y. P. S. C. E., 7.70. **Mobile:** Mobile Trunk Co., for Emerson Institute, 5; Mrs. C. F. J., for Emerson Institute, 6. **Selma:** Ch., 11.50.

LOUISIANA—$113.50.

New Orleans: S. C. Cooperative Club, for Straight College, 50; Miss Z. W., for Talladega College, 6; "Friends," for Straight College, 51. "Friends in La.," for Straight College, 6.50.

MISSISSIPPI—$126.97.

Jackson: Ch., Lincoln Memorial, 2. **Meridian:** First Ch., 20.97; S. S., Lincoln Memorial, 2; S. A. R., for Talladega College, 5. **Tougaloo:** "Friends," through the A. M. A. League, 97.

TEXAS—$10.25.

El Paso: J. M. L., 4.25. **San Antonio:** Ch., 6.

Congregational World Movement	$2,074.99
Diamond Jubilee Fund	270.00
A. M. A. League	2,511.31

SUMMARY OF RECEIPTS FOR FEBRUARY 1922

Donations	$21,116.90
Legacies	3,500.00
	$24,616.90

SUMMARY OF RECEIPTS FIVE MONTHS FROM Oct. 1, 1921, to Feb. 28, 1922

Donations	$211,309.37
Legacies	22,376.84
	$233,686.21